

*The*  
**CHRISTIAN  
CENTURY,**  
*A Journal of Religion*

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**THE FUTURE OF  
DENOMINATIONALISM**

By Bishop Thomas Nicholson

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**“EARTH TO EARTH”**

By Lloyd C. Douglas

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Fifteen Cents a Copy—Nov. 30, 1922—Four Dollars a Year

DEC - 4 1922

# CAN IT BE DOUBLED?

## A Big but Hopeful Undertaking

FOR the past three years The Christian Century set out each year to double its subscription list. We did not quite reach the goal in either of the first two years, but did succeed in the third year. With our present enlarged subscription list we have not dared think or talk so glibly about doubling yet again in the season of 1922-23. Our faith has been hardly equal to so ambitious a project. But events are rebuking us. The months of September, October and November have made such a fine beginning — such a startlingly fine beginning — that the conviction of the possibility of doubling our subscription list yet once more has now something more than faith and hope to rest upon.

As usual, we take our readers into our confidence in this endeavor, and for the very good reason that it has always been, is now, and ever must be the regular readers of The Christian Century upon whom we depend for every advance made in our circulation. We have no paid agents in the field. Nineteenths of the new subscriptions we receive come through the voluntary activities of our readers. If we can have a bit of co-operation from every present subscriber we are now certain that the prodigious feat of doubling again can be performed. We believe we can count upon such cooperation. During the next few weeks we expect the subscription department to be taxed to its enlarged capacity in handling the flood of new subscriptions which our present readers will send into our office.

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SIR: When I first subscribed for The Christian Century, at the suggestion of my good friend, Rev. George Plews, I was very much prejudiced against it. I believed that it was the official mouthpiece of modernism and that its editors were trying to destroy the foundations of Christianity. After reading it regularly for the past two months, I have so completely changed my opinion regarding it that I have on three different occasions recommended it to my parishioners from the pulpit. Of course I disagree with some of the things you write—but that is just why I am so enthusiastic about the paper. If I agreed with every article published in The Christian Century, it would be of no real help to me.

The articles by Dr. Douglas now being published are alone worth the price of a year's subscription. They have already helped me in solving some of my pastoral problems. Believe me when I say that I consider The Christian Century the best religious journal that comes to my study. More power to you.

Rochester, Mich.

HAROLD J. HAMILTON

### Our Readers' Part

EVERY present reader knows some thoughtful friend inside the church or outside — dozen or a score of friends, no doubt—who would be grateful beyond expression for being introduced to such an interpretation of religion as The Christian Century. Does your pastor take The Christian Century? Does that intelligent Sunday School superintendent, that leader of the woman's society, that judge, that professional man, that neighbor, that friend with whom you sat up until a late hour last night actually talking about religion — do these people know of the inspiring leadership The Christian Century is giving to thousands who have intellectual and spiritual problems and interests like their own? Have you ever told them? Now is your chance to do them a kindness which they will never forget!

### What Some Readers

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# D AGAIN THIS SEASON?

## The Publishers' Part

WE, the publishers, propose to do our part. Inserted in every copy of this issue of The Christian Century are three cheques, representing our Christian gift money. These cheques are worth \$1.50 in real money to three of your friends. We give to each present subscriber the privilege of distributing these gifts, with our compliments, to such of your friends as will appreciate and make use of them. If you can use more than three, we will send them on your request. By means of these cheques a year's subscription (new) is made available at \$2.50 (ministers \$1.50). We conceive this as a plan of cooperation on our part by which we can place ourselves by your side in every effort you make to win your thoughtful friends into The Christian Century Family.

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## The Editors' Part

AND what can we expect our editors to do? The answer to that is something like Sir Christopher Wren's monument—"Look around you!" The pages of The Christian Century speak for themselves. Yet the editors promise for the year ahead the most attractive feast that has ever been spread in the whole range of religious journalism. The dominant note of the new year will be the inculcation and interpretation of the spiritual life. Subjects like these: "Piety and Culture," "Science and Mysticism," "Prayer and Law," will bulk large in the program. Dr. Newton and Dr. Hough—the latter recently having become a member of the editorial staff—will join with the editors in attempting a reinterpretation of the life of piety in an age whose ruling passions are science and social salvation.

¶ The social essence of the Christian task will continue to be interpreted by great articles of original and illuminating insight, such as, to name but a single example, the two articles by Samuel McCreavert, which appeared in the past two issues. Persistently will The Christian Century work away at the business of interpreting the mind of Christ to all aspects of modern life.

¶ Persistently, too, will our editors keep before us the vital question: Is the church as we now have it a competent organ of religion as we now conceive it? This is no casual inquiry to be settled in a single article. It is a sort of symphonic motif that our readers feel recurring again and again in the unfolding of the editorial program.

¶ But how better can the editors tell their part in the all around co-operative effort to double the subscription list than merely to set down a few of the names of notable contributors of past and future. Call your friends' attention to this list of

## Some Notable Contributors

Francis J. McConnell	Henry Churchill King	Katherine Lee Bates
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Charles E. Jefferson	John Spargo	Dean W. R. Inge
Frederick W. Norwood	Harry Emerson Fosdick	Maude Royden
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# The CHRISTIAN CENTURY

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## EDITORIAL

### Clemenceau and the American Mood

CLEMENCEAU'S speeches are falling as flat and futile upon American ears as did the impassioned plea of Premier Briand, delivered at the Washington conference a year ago. This is not because America's heart is hard, or its purposes self-centered. The heart of America would ordinarily be particularly susceptible to the appeal of such a dramatic situation as the aged "Tiger's" personal presence amongst us has produced. But M. Clemenceau will learn before he returns to France that this same American heart has been sadly disillusioned since the war. And he will learn that it was his own hand more than any other cause that broke the spell of romantic camaraderie under which the youth of America leaped to answer the mystic call of Lafayette with their resounding "We are here!" As the matter now stands the people of the United States are not now so sure that Germany is the sum of all villainies and that the patriotism of France is unmixed with imperialistic motives as they were in 1917. Having exorcised the militaristic demons from Prussia it comforts us not at all to see the same demon finding a habitation in the body of France. Of course France is menaced by Germany, and of course, on the basis of the kind of "peace" made at Versailles she will continue to live in fear of attack unless England and the United States can be put at her back in a triple entente. But to this neither the diplomacy nor the conscience of the United States will ever consent. An impossible treaty, dictated chiefly by M. Clemenceau himself, underlies his nation's perturbation. Even if the allies had "gone to Berlin" instead of accepting the terms of the armistice, as M. Clemenceau now seems to wish they had done, nothing would have been gained. The victory was as complete on November 11, 1918, as it could have been made by marching to the capital. The peace

terms were dictated terms. They were not defined in conference between victor and vanquished. The treaty looked to the past and sought punishment, when it should have looked to the future and sought reconciliation. There is only one way by which France may reasonably hope to remove the menace of Germany, and that is to sit down with Germany mutually to consider the question: What is the just and reasonable basis upon which this ancient feud between our respective nations may be brought to an end? This is the course of reason. It is also the highest diplomacy. The fruits of such a settlement would need no navy nor army for their defense. They would endure in the power of their own inherent justice.

### Wet Newspapers Herald Misleading Election News

FOR two days after the recent national election there was considerable depression among prohibition advocates, caused by the tidings that a great wet reaction had taken place. Ohio was reported wet on a referendum, as was California. The dry majority in congress was reported whittled down until it was certain that some change would be made in the direction of a "liberalization" of the Volstead law. In many papers which printed all this buncombe there has been no retraction. What is the secret? Wet propaganda. An analysis of the election returns shows that wets re-elected to the house 79 members, and the drys re-elected 224. Wet new members to the house are 54 and the dry new members are 72. The drys also gained three votes in the senate. There will be 133 wet congressmen and 296 dry in the new lower house. This hardly looks like a change in the law in favor of the wets. The states of Ohio and California went dry on a state referendum. Illinois and New Jersey, formerly wet states, showed a wet preference on a referendum vote, though in Illinois the Anti-Saloon League and other tem-

perance organizations urged the temperance people not to vote on the referendum. It is said that nowhere in the length and breadth of the land was a dry Democrat defeated. This is held to be the test in a year when the Democrats had the best of things. Some remarkable gains were made for the dry cause in Chicago where a large part of the county ticket went dry, and many dry congressmen and legislators were elected. The next Illinois legislature is dry by a safe majority, and the Anti-Saloon League is demanding a dry speaker for the house. There may be reaction in a few localities, but the gains in others are far more pronounced. The American people are impatient with non-enforcement of the laws and the party or the politician who hopes to ride into power on a wet wave is doomed to a rude awakening.

### The Next Step in the Prohibition Movement

**W**ITHOUT weakening their morale for a moment it would seem that the obviously next step for prohibition advocates to take is to secure a congressional investigation of the conditions surrounding the enforcement of the Volstead law. Propaganda mills have been turning out all manner of stories as to non-enforcement. Many of these are false, many are true, but all are bent toward the end of making the law ridiculous in public estimation. The propaganda has not stopped with the wet disappointments in the election. But with congress as dry as ever, with no lapses in any pivotal state or district in the nation, the temperance strategy for the next year should be deliberately to get an authentic official inquiry into and analysis of the facts connected with the enforcement of the law. What a congressional commission's report would finally consist of, sophisticated prohibitionists have no doubt. It would show that vast sums are being spent to break down the law, and it should show the sources of these funds. It would show that large numbers of agents of the enforcement department of the federal government are implicated, either by graft or by wet predilection, in what has become a nation-wide conspiracy to nullify the eighteenth amendment. It would show that the drinking practices of many rich and respectable citizens, often church people, are such as to create resentment in the minds of those less privileged and to weaken popular respect for law. It would disclose the underground technique of bootlegging—wholesale and retail. It would consider the whole problem of the Canadian border, and the three mile limit. These are only a few of the aspects of the situation with which such a congressional inquiry would deal. Nothing but good could come from an official report on conditions which, allowing for enormous exaggerations, everybody knows are scandalous. Before the nation settles down to a complacent acceptance of local option as applied to the eighteenth amendment, as it has settled down to a complacent acceptance of local option as applied to the fifteenth amendment, congress ought to be made to give the country a comprehensive report of conditions so that the nation may act with intelligence and purpose.

### When the Church Fell Down

**T**HE humiliation of a church sensitive to its social responsibility would be complete in the state of Colorado if there were in that state any such a church. The election of William E. Sweet as governor against the opposition of almost a united Christian pulpit in the city of Denver and throughout the state, will bring a sense of disillusionment to many churchmen who have been imagining of late that the church was reaching a point where it was willing to set aside considerations of bourgeois respectability in favor of a policy of facing social realities. If any Christian man in the state of Colorado had grounds on which to expect the fighting support of Christian leadership in his campaign it was Mr. Sweet. A prominent and devout churchman himself; an active and generous leader in the local Y. M. C. A.; a former chairman of the international committee of the "Y" and the president of its great national convention held three years ago in Detroit; a lover of all the recognized causes of institutional Christianity and a generous supporter of them, he nevertheless won his election in the teeth of vehement opposition from the Christian pulpit. Mr. Sweet made a campaign dealing with the actual economic issues that had arisen in the state—the expulsion of William Z. Foster from Colorado, the right of free speech, a living wage as the minimum wage for labor, the proposal of a system of cooperative marketing, the proposal of a plan of state storage for farmers, the excessive and illegal activities of the rangers and the state constabulary—with these all he dealt in the spirit and according to the principles of Christian justice. Declaring that he had "no reason under the sun to want to be elected governor except to help to bring to the common people some of the better things of life," he was called by the pulpit, as well as by republican organs, a bolshevist, a socialist and an anarchist. His election is a fact full of promise for the people of Colorado, but a moral embarrassment to the church that failed to see the Christian significance of his candidacy.

### Some Novels from Across the Sea

**W**ITHOUT doubt, intellectual internationalism has been advanced by the world war. Americans take more interest in the doings of their neighbors across the sea. Book stores are displaying not only the American novels but also translations of the writings of other peoples. One is almost tempted to admit that a better grade of fiction is being produced in Europe than in America. One finds on the fiction tables the translation of Bojer's "The Great Hunger." This great hunger is the hunger for God that arises in the soul of a Norwegian engineer who achieves a great success in his profession, but whose heart is never satisfied. "Hunger" by Hamsun is written by a Swede who was once a Chicago street car conductor. It carries the wholesome message that a boy may achieve any success if he sets his heart upon it. The French writer, Pierre Benoit, has given the world a very realistic

picture of life in Utah in the early days of the Mormon invasion. "Salt Lake" has thrills in it a plenty, and a surprise finish. Benoit tries to answer the question, Why did not the women leave the polygamous households? Leila Kaye-Smith of England is a relatively new star in the fiction group but her "Green Apple Harvest" of last year tells the story of rural England with such realism that one can almost smell the turf. The study of morbid religious experience is worthy a permanent place on the shelves of the religious man. "This Freedom" may be melodramatic and quite below the level of "If Winter Comes," but this new book of Hutchinson presents a passionate protest against social movements and attitudes which threaten to destroy the very foundations of the home life of the people. The excessive eroticism of American fiction at this time makes one turn with relief to conceptions of human life which are not hastily re-written versions of Freud. From our Sinclair Lewis and Henry Kitchell Webster we turn gratefully to a fiction literature which at least tries to see life whole and not through the cynic's eye.

### State Federation Performs Essential Work

IT is increasingly evident that the efficiency of the churches of a given territory is greatly increased by some kind of organization that enables them to act with unity in matters which pertain to their common interest. It is this fact which is causing the churches in many cities to form federations, or councils of churches. They discover that there are certain tasks which can only be done with success when done together. The same thing is true in the larger areas like states. Several of them have now learned the art of cooperation in church matters under the direction of state federations. This plan is greatly helping in the economies of administration, and the avoidance both of overlapping and overlooking. The Ohio Church Federation is an instance of this new type of church efficiency. Under its auspices and through the leadership of its secretary, Rev. B. F. Lamb of Columbus, a survey has been made of church conditions in the different counties, and the denominational agencies have been led to more careful inspection of the neglect of some districts and the overchurching of others. Particularly is this true in the case of rural churches. It is clear that the adjustment of the vexing problem of the rural church is coming nearer to solution under the direction of state federations of churches than in any other manner. It is also evident that Christian sentiment can be organized in behalf of important causes more effectively through cooperative effort than in any other way. The vote on the prohibition issue in Ohio as contrasted with some other states is an instance in point. The church is the mightiest force for good in any community, large or small. And in order to exert its full measure of power it must learn the art of cooperation among the denominations that are capable of working together. The council of churches or church federations seems to be the best present instrument for the attain-

ment of the common ends which Protestantism seeks. The increase in the number of state federations, as well as those of cities and towns, is significant and encouraging.

### Fight on Child Labor Still on

**R**HODE ISLAND this very year defeated a bill providing for an eight hour day for factory children. The reactionary attitude on child labor legislation is not confined to the south. At the present time eight and one half per cent of the children under fifteen in the United States are engaged in gainful occupations. It is still legal in many states for children to act as street venders at the tender age of ten years. North Carolina permits boys of twelve years of age to work 11 hours a day during the vacation period in factories. New Hampshire permits children under sixteen to work 10½ hours a day, and in Michigan children under fifteen can work 10 hours a day. In Minnesota and Michigan a child of any age can work in a quarry and are allowed in coal mines at 14. Nevertheless the conditions in the past twenty years have made vast improvement. Two bills have gone through congress to limit child labor in the United States, only to be declared unconstitutional. Now a bill has been introduced by Senator Medill McCormick which seeks to amend the constitution of the United States in such a way as to permit child labor legislation. This does not represent the last word in the great reform for even with good national laws there will still be special problems that must be dealt with by the state legislatures. Against the new legislation the whole breed of labor exploiters will fight. Those men for whom dollars are more important than human life will leave no stone unturned to defeat legislation which would affect their profits. The churches have professed a belief in a "social creed" but have never done very much about it. There is a wide-spread difference of opinion on unionism. Is not the cause of the children in industry the most likely and most obvious place for the church earnestly to undertake to better conditions?

### Conferences on Christian Unity

**I**N various parts of the country church leaders are meeting to study the problem of closer fellowship and common work among the churches. The long history of efforts to unify the church of God is of interest, both as showing the causes of division and the need and practicability of closer union. Jesus prayed that his people might be one, and the implication of his prayer is that the world will never take him seriously as long as his friends exhibit the spectacle of division. Paul hoped for the time when the church might come in the unity of the faith and knowledge of Jesus to maturity of stature, by which he meant that we shall never grow up until we learn the art of unity. All conferences among Christian people looking to this end are therefore greatly worth while. During the past week such a gathering was held in Lincoln, Nebraska, under the joint auspices of the city Federation of

Churches and the Ministerial Association. The Christian leaders of the entire region were invited, and the attendance was representative and encouraging. The sessions were held during two days. A year ago Dr. Peter Ainslie of Baltimore conducted a similar conference there, and this one was carried on in the same spirit of inquiry and good will. The speakers from outside were Bishop Kephart, President Wells of Grand Island College, and Dr. Herbert L. Willett of Chicago. Statements were made by denominational representatives regarding the contributions of their respective bodies to Christian unity, and there was full and informing discussion of the various themes presented. Rev. F. W. Ainslie of the Tabernacle Baptist church was the efficient organizer of the meeting. A continuation committee was chosen to provide for future conferences of like character, and to consider the wisdom of still more definite steps in the direction of cooperative work. Such conferences are of incalculable value as disclosures of the actual measure of unity prevailing among the Protestant churches, and the possibilities of more effective cooperation both in local and state areas.

## The Buckner Incident

**R**EERENCE was made last week to the case of Rev. J. D. M. Buckner who was placed, against his protest, on the retired list by the Nebraska Conference of the Methodist Episcopal Church at its September meeting. A great deal of publicity has been given the matter, far more than it merits. The Christian Century is not interested in adding to this volume of comment on the case because of the importance of the episode, but believes that certain phases of the discussion have significance far beyond the immediate events that have occupied so much space in the public prints.

The facts hardly need rehearsal here. In brief they include the ministerial career of Mr. Buckner for forty years in the Methodist Church, and for the past eleven years in the parish at Aurora, Nebraska. During this period he has regarded himself as a pronounced liberal in matters relating to biblical criticism and theological discussion, and has spoken fearlessly and frequently on such subjects in his own pulpit and through the press. Fundamentally he probably does not differ greatly from a large proportion of the Methodist ministry who have had the advantages of seminary training. But he has made himself the target of unfavorable comment by the pointed and somewhat crude manner in which he has exploited his opinions.

This became a cause of irritation in the administrative work of the Methodist Church in the Nebraska Conference. The bishop and his colleagues did not wish a heresy trial, which was manifestly desired by Mr. Buckner. They voted therefore, on a very questionable interpretation of the discipline, to retire him from the active ministry, in spite of the facts that he protested such action, that he was still mentally and physically competent to carry on his work, and that a request had been made by his church that he be returned to them. Thereupon Mr. Buckner and

his friends have taken the case to the press, where it has had various types of interpretation during the past fortnight.

The entire incident is regrettable. The issues are not clear, and little of value can emerge from any prolonged discussion. Authorities in the Methodist church are divided over the propriety of the action taken by the bishop and the conference. It is affirmed by one group that the rule invoked as basis for the retirement decision does not apply in cases of this nature. It would appear that the recommendation which was adopted was the easiest way to dispose of a troublesome situation, and that less care was taken to comply both with the justice and the technique of the case than was proper. The matter is subject to review in the church courts and in the General Conference, and if an appeal is made there are competent authorities in the Methodist church to dispose of the matter entirely upon its merits.

But the phase of the incident which has value for more general consideration relates to the right of a minister to preach his convictions unhampered by ecclesiastical supervision. The "liberty of prophesying" has been much discussed and largely vindicated in recent years. If the case of Mr. Buckner were a little clearer, and it could be shown without doubt that he was the innocent and unfortunate victim of official persecution, there would be every justification for the most thoroughgoing and unequivocal defense of his liberty. It is too late in the Christian era for any small and partisan espionage upon the ministry and utterances of men who are constructive in their spirit and modern in their point of view. The ridiculous figures presented by men who set themselves to be orthodox watchmen on the walls of Zion need no condemnation beyond that accorded them by an intelligent and open minded public. The day of the successful heretic detector is past. The spirit of the age as well as the growing desire of the church for a liberal and leaderlike ministry can be trusted to demand for every true prophet of righteousness the full freedom of his holy mission.

The efforts to expel from pulpits, mission fields and colleges, men of high character and sound learning because they fail to meet the narrow tests of doctrinal censors are increasingly futile. Even the reactionary state of mind that has been the natural aftermath of the war, in business, politics and religion has not served the purpose fondly anticipated by fundamentalists, literalists, millenarians and other keepers of ancient tradition in the church. One after another the religious bodies of America are serving notice on these disturbers of the peace that their vocation is fruitless. The dead hand of the past is incompetent to direct the activities of the Church of God in a time of such urgent and vital interest as the present. Christian people are looking eagerly for ministers, missionaries and teachers who have paid the price of educational and social discipline, and are able to see somewhat the direction in which God is moving, and are anxious to get things out of the way. The policy of a skulking conservatism that sacrifices the welfare of the kingdom of God to the pettiness of partisan picketing is increasingly odious and in-

effective. The men who are charged with authority in most of the leading denominations are aware of this fact, and are less and less inclined to arouse the resentment of that growing class of Christian people in all the churches who are not afraid of all the facts, and who honor the men who in a constructive and fearless spirit interpret to their generation the truths of the Scriptures and the ideals of the Christ.

But there is another side to the shield which must not be forgotten. The prophet of righteousness needs not only knowledge and courage but sympathy, discretion, tact and some acquaintance with the usual methods of successful teaching. Whatever may be the facts as they shall ultimately come to light in the more careful and detailed examinations that the Methodist church may give to the Buckner case, it does not appear from the presentation of this incident that this particular minister is a very suitable example of the religious liberal fighting against a persecuting ecclesiasticism for the right to be heard. His conduct in the entire procedure hardly merits the approval of those who know the long struggle of liberal opinion in the church to gain a hearing, and have themselves had a part in the process. To all appearances Mr. Buckner shares the ordinary views of modern students of the Bible and of Christian history. There is nothing exciting about his teachings. It is quite a commonplace of Christian thinking that the Old Testament does not disclose an ideal or final state of society or form of ethics. But in the presentation of this thesis this pastor, kindly in spirit and devoted to his parish and his denomination, had the unhappy faculty of pursuing an extremely unpedagogical and irritating method. Whatever may have been the tone of his customary deliverances, those which he has chosen to broadcast as samples of his message are precisely the sort to cause trouble in any community outside the limits of a group of specialists, where they would have been regarded as casual and unnecessary. There is a world of vital and inspiring truth in the Scriptures for the interpretation of which an ordinary ministry is far too short. In the light of that body of truth, both in the Old and the New Testament, the stories of tribal cruelty, low moral ideals and false conceptions of God have their explanations and corrections. But to select a series of these illustrations of the partial and imperfect manners of primitive Hebrew life and exploit them as the teachings of the Bible which must be held up to reprobation in an effort to justify the morality of the gospel is to exhibit a singular ineptness and lack of discretion in the handling of a living message.

These are just the mistakes which a man of sounder scholarship and less love of publicity would have avoided. The entire episode is unfortunate. Mr. Buckner's position is not one that the friends of liberal thinking in the church can champion with conviction and enthusiasm. Some of our contemporaries have appeared to believe it was, and have proceeded to make it an issue. We believe this to be difficult. The instance is not one to justify much emotion on either side. Mr. Buckner has not measurably advanced the cause of religious liberty by his utterances nor by

the campaign of publicity based upon them. Another citizen of Nebraska has been doing far more effective work in the interest of modern interpretation of the Bible by his widely advertised attacks upon the doctrine of evolution and present-day biblical scholarship. The half-informed conservative like Mr. Bryan does more to justify the modern views of the Bible and Christianity than any number of such unskillful liberals as Mr. Buckner.

The true spirit of scholarship of the liberal type is not captious, irritating nor self-exploiting. It is humble, sympathetic, constructive, and conscious that new truth can only be taught to average people by strong emphasis upon the great positive features of the gospel, and affirmative but not provocative interpretation of the cruder, obsolete and non-essential elements of the biblical narratives.

## BY THOMAS CURTIS CLARK

### To the Master Poet

THEY do you wrong who paint you, wondrous Man,  
A pale ascetic worn with argument  
Of God and man, of life, of death, of sin;  
A pilgrim here, with thoughts on other spheres.  
They do you wrong: for you had eyes and ears  
For this our lovely earth, its trees and flowers,  
Its fields of corn, its choirs of happy birds;  
You thrilled at dawn, rejoiced when spring began.  
Thus were you poet. Too, you had your dreams:  
That John and Peter, James and Magdalene—  
Dark Judas too—should learn to know your God.  
You had the faith to hail the Kingdom's gleams  
In earth's embattled realm; and still your hope  
Is undismayed, though men in darkness grope.

### Prayer

I DO not wish to see my sins more plain,  
But this: to know Thy life, without a stain.  
I would not see the vileness of my heart,  
But this would know: how pure and true Thou art.  
I would forget my paltry life, so small,  
And know Thy greatness, Thou, my All in All.  
O teach me not how deep my spirit's night,  
But flood me with Thy beams, Thou perfect Light!

### Lyric

WHEN gardens die and sunshine fails  
And winds of winter blow,  
'Tis time to kindle joyous fires  
And trust their friendly glow  
To lead us out, by Sea 'o Dreams,  
Beyond the Sunset Bar—  
Then back again, to Port o' Home,  
Where love and laughter are.

# The Future of Denominationalism

By Thomas Nicholson

WHAT are popularly known as the denominations have arisen through various causes. Sometimes the reasons have been doctrinal differences; sometimes they have been differences of judgment or of conviction on great moral issues; sometimes they have arisen through sharp differences of judgment on policies of administration and methods of church government; and in a few cases the deep underlying causes might be summed up in the facts of a clash of dominating personalities.

## I.

We may pass by the two major divisions of Protestant and Catholic as arising from well known causes. The movement which resulted in the formation of the Congregational bodies has a long history. From the beginning of the protest against Romanism the ideas of the identity of "bishop" and "presbyter," and the independent right of each congregation to choose its own pastor and to exercise discipline found decided adherence. There was an urgent demand for a return to the order and practice of the apostolic churches, and a demand for greater simplicity and purer democracy over against the tendencies which finally culminated in the papacy. Gradually the ideals developed until modern Congregationalism came to be ardently devoted to a system of church government which embraced the two fundamental principles, viz:—that every local congregation of believers, united for worship, sacraments, and discipline, is a complete church in itself, and should not be subject in government to any ecclesiastical authority outside of itself; and that all such local churches are in communion with one another and bound to fulfill all the duties involved in such fellowship. How intensely men divide on such subjects is seen in the ungracious, bitter and sarcastic remark of a member of another denomination in the early days of the controversy that "This is not a church. It is a town meeting opened with prayer and closed with the benediction."

The Disciples of Christ were a body of Baptists who formed a distinct ecclesiastical organization in 1827. As far back as 1808, Thomas Campbell migrated from Ireland and became a conscientious advocate of religious reform. He stoutly contended for a restoration of the Christian church to what he considered apostolic practice and precept. Thomas Campbell and his son, Alexander, formed a small association of "disciples" for the special study of the scriptures, with the pledge that, rejecting all creeds and confessions of faith, they would strictly conform their practice to the teachings of the divine word. This was practically the same kind of movement as that by which the Methodist societies were formed by men chiefly within the Anglican church, most of the leaders being "priests" or members of that group. The history of the development of both organizations is most illuminating and instructive.

The great division in the Methodist bodies grew out of

the anti-slavery agitation. The Methodist Protestant church opposed the life tenure and the theory of the episcopacy, which the Methodist Episcopal church imbedded in its constitution. While retaining the fundamental doctrine and most of the usages of the larger body they substituted for the bishop a president, elected by the ballot of the body, to rule over each annual conference. This Methodist Protestant church again divided into two bodies over the slavery question. So we might continue with the history of the many denominations into which Protestant Christianity now divides itself. Many men of minds have wrought and freedom of speech and freedom of opinion have produced many curious results.

## GREAT DIVISION

There is, in my opinion, no human probability that, if all the denominations were next year to come together in one they would or could remain one for any considerable length of time. Religious freedom is of the essence of Protestantism. Men do not see alike on any set of questions. We are constantly changing and re-forming our political parties, our national organizations and even our plans of city government, as illustrated in the recent adoption of numerous cities of the commission plan of city control. That conflict of ideas and ideals and that trying out of plan after plan seems to be the method of progress in a democratic land of free speech and free thought. It was and it always will be hard to keep a Phillips Brooks and a Cardinal Newman in the same group. Their point of view on the same question was radically different. There is, to my mind, no indication that it was the divine plan that it should be so. Again and again the attempt has been made to hark "back to Christ," or "back to the church of the apostles"; but back to whose Christ? The Christ and his program have always been and must always be interpreted. Just now there is quite a decided difference between the pre-millenialist's Christ and Shailer Mathews' interpretation of Christ. And what of the apostles? Did the Holy Spirit unify them? Read Galatians 2:9-16:

"When James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision."

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"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed."

"For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision."

"And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation."

## COUNCIL AT JERUSALEM

Here is rather radical difference of opinion on both doctrine and policy. The whole church is familiar with the story of the council at Jerusalem as narrated in Acts 15. Can we forget by how narrow a margin the spirit-

enlightened apostles escaped failure to set free Christianity for its world wide and its missionary career?

Again read Acts 16:36-40, where Paul and Barnabas differ so sharply that they separate, take different helpers, go on widely separated journeys and achieve widely differing results. The idea that if we had a more spiritual church, a more completely spirit-filled church, we should have a unified church in all ecclesiastical and governmental matters rests on a misapprehension of the method of the work and influence of the Holy Spirit. It will not stand the test of close examination, even in its relation to the workings of the spirit in the early church. In the present dispensation at least, we reach approximate truth through the free conflict of ideas and ideals. We are called, "to prove all things" and to learn "to hold fast that which is good." The history of attempts at ecclesiastical uniformity have not been particularly reassuring in their results. As long as men think sincerely and independently under present conditions and environments we shall have different groupings and different alignments.

## II.

What of the practical effectiveness of one mammoth ecclesiastical organization? It would be most unwieldy. One of the greatest defects of the modern Christian church at the present moment is the inability to mobilize its forces. Not long since the pastors of the various Protestant churches in a city of considerable size united for a church canvass of the city. The leader of the group reported that the house to house visitation revealed the fact that there were in that city as many people who had once been members of the churches and had allowed their membership to lapse or go by default, as were enrolled in the active membership of the churches.

Rather careful investigation developed the fact that this indifference was not due to lack of belief in the doctrines of the churches, nor to sympathy with the aims and objects thereof, nor to any open antagonism but rather to the fact that they had been given nothing to do, that no special content had been put into church membership for them and that they had grown tired of simply "going to church" on Sunday morning to be "preached to" for an hour. It was the failure of the church properly to mobilize and use its forces in a large organization. That is probably the outstanding practical weakness of the average church and the average pastor. The larger we make the organization the greater the difficulty. If the more than 25 millions of Protestant Christian communicants in the United States were thrown into one big organization it would be most unwieldy. It would be almost impossible to find men of sufficient calibre to direct its activities or to mobilize its forces. At least we shall have to go a long ways in the development of our methods before such a thing would be possible.

Movements like the Inter-church World Movement show how almost impossible it is to get forces so large and so divergent to work together, even under the influence of the spiritual forces of religion. On the other hand we have a fine illustration of the efficient mobilization of a smaller

group in a church like the "United Presbyterian." They have only about 150 thousand members but their record for active work, for large per capita giving for missionary and benevolent enterprises is quite remarkable. Not long since they brought together in the city of Pittsburgh nearly 4,000 of their 150,000 members in a single rally, and a most remarkable group and meeting it was.

## ONE GREAT BODY UNDESIRABLE

There would be grave danger in the control of one large, unwieldy body. Experience shows that instead of being free from political methods, religious bodies frequently seem to be peculiarly susceptible to political methods. There are reasons for this which we need not here discuss. The history of the Christian church is illuminating on this point and we need not go outside of the original group of disciples to get some pointers on the subject. To my mind it would be an unspeakable calamity to have the Christian church thrown into one great body which might be manipulated at some time by a few master minds just as certain of our states have been politically manipulated by one or two dominating personalities, or as some of the great corporations have been "managed" in the recent past.

## III.

Another great obstacle to one big ecclesiastical organization is to be found on the mission field. Of course we are well aware that at the present time in the foreign fields we have divided territory, spheres of influence, and from three to a half dozen denominations uniting in the support and direction of union colleges. So far as the division of territory is concerned we are in the heartiest sympathy. There is no particular reason why a field occupied by a Presbyterian type of Christianity in China should be invaded by a Methodist type. So far as the union colleges are concerned they are an interesting experiment but they are still an experiment. There will undoubtedly be the development of different types of Christianity in different fields. It is almost unthinkable that China should develop just the same type of Christianity as India, or Africa. There is a Chinese mind and there is an Indian mind. Already questions which are here suggested are engaging the anxious thought of the boards of managers of missionary organizations, and each of the denominations is making a distinct contribution to the study and the solution.

## IV.

### What is to be the goal?

All earnest Christians must seek to know the truth as it is in Christ Jesus. There is no question in our mind that from this earnest search will come a practical unity on the major fundamentals of Christian teaching. Great progress has been made in this direction. There is now little difference in the gospel message preached from a Methodist, a Presbyterian or a Congregational pulpit. This is in large measure due to the newer methods of Bible study. When theories of verbal inspiration were tenaciously held, and when men believed that the Book of Judges,

and the imprecatory Psalms were of the same religious value as The Sermon on the Mount and the thirteenth chapter of First Corinthians, and when the old "Proof-text Method" was in vogue, you could get almost any sort of result. But the historical method of study, the more rational modern types of biblical interpretation are eliminating some of the ridiculous results of these antiquated methods. We may reasonably look for a certain unity in diversity and for a substantial agreement on the great fundamentals of the program of Jesus Christ. How shall we get it into the minds of the people? The practical problem is the big one.

As we see it, it is not necessary in order to live that we shall fuse all into one, any more than it was necessary in the late war to fuse all nationalities into one. Sherwood Eddy has this remarkable experience narrated in one of his recent lectures:

As we journeyed across Belgium and France, from Ypres over the Messines and Vimy ridges, through Arras, from Chateau Thierry, Rheims, and the Argonne to Verdun and other parts of the war zone, we passed in turn Americans, Australians, Canadians, South Africans, American Indians, Negroes, Moroccans, Senegalese, Malagasy, Basutos, Chinese, Japanese, Indian Sikhs, Gurkhas, Mahrattas, Portuguese, Belgians, French and British. More than twenty African tribes were represented in France and E. Africa. More than a score of peoples in the islands of the Pacific were drawn upon and the principal countries of Europe were devastated. It was indeed everybody's war.

#### UNIFICATION OF PURPOSE

What we had and what won the war was the unification of all these divergent elements into one great purpose. Suppose they had waited until all were nationally, socially, governmentally unified! Of course something of that sort was the dream of Alexander, of Napoleon and of the Kaiser and his general staff, but it was a dream and a bad dream at that. Wherever such a thing has been attempted it has sooner or later broken down. What we need is a mobilization of all the great sections of Christ's army, through all the great nations on all the great continents under the unified influence of Christian ideals for the accomplishment of a great purpose, and the purpose is to make the righteousness, the brotherhood, the democracy, the spirit of service, the spirit of love, of sympathy and of helpfulness which are fundamental in the program of Jesus Christ, regent through all the earth.

There must be division of responsibility. There must be elimination of duplicating effort. There must be a response to that first great requirement of Jesus, viz: Sincerity in the search for truth. Nations and organizations must learn to live together in mutual aspiration and mutual helpfulness, as individual men and individual families have learned to live together, in peace, in harmony and in mutual good fellowship. We are not disposed to think that the best interests of society or of democracy would be promoted by throwing all the families in a given city block or in a city ward together in one big family with the elimination of the safeguards of family lines.

These various groups and divisions should unite for great moral and national purposes just as these groups around the world united in the defense of themselves

against the doctrines of force and of autocracy. In our judgment there is immense advantage in being compelled to unite large groups around a single ideal and for a definite purpose. We have slowly formed such a combination against the liquor traffic and the results have been amazing. We are slowly forming a similar united Christian judgment against the social evil and some of these days organized vice will go the way of the saloon. The impact of a united Protestantism against any given evil is very much greater after the effort to unify the divergent forces against that particular evil. It helps in the mobilization of the various units, and it brings to bear on the problem a great variety of organizations, of temperaments and of methods. The progress of the Protestant churches against the liquor evil under this method has been very much greater than the progress of the Roman Catholic church, with all its unified administration, in its efforts against the same evil.

#### OPEN-MINDED THINKING

We need to develop the spirit of open-minded thinking and appreciation which probably has never been exemplified in any man more thoroughly than it was in John Wesley. Given the central force of a religious life manifesting itself in devout and beneficent activity and he asked no more. As early as 1742 he wrote:

The distinguishing marks of a Methodist are not his opinions of any sort, his assenting to this or that scheme of religion, his embracing any particular set of notions, his espousing the judgment of one man or another. All are quite wide of the point. Is thy heart right as my heart is with thine? I ask no further question. If it be, give me thy hand, dost thou love and serve God? It is enough. I give thee the right hand of fellowship.

So far as the present generation is concerned and so far as we can see, at least in the generations immediately following it, we shall have the denominations, for we shall insist on freedom of thought, freedom of opinion, freedom of groupings, freedom of action. These will inevitably result because of the need for the efficiency of discipline, for the efficiency of government, and for the expression of group judgments in something like the present system of denominations; but through it all we must insist on the sincere search for truth and the devotion to the great central, moral, and religious purposes of the gospel. Wherever human thought and human knowledge are sufficiently perfect, we shall then be able to get a fairly unified action of the various groups for specific purposes at specific times. When the united force of the organization is thrown against a great evil, that evil must yield, and we shall have a community of nations instead of an autocracy, an intelligent voluntary unification of independent thinking groups rather than the compulsion of ecclesiastical authority. In our judgment the maintenance of the denominations with their unification for such great and specific objects in some such organization as the Federal Council of Churches of Christ in America is the most rational ideal toward which we should work at this time.

*An article on Denominationalism, by Joseph Ernest McAfee, representing a different point of view from that of Bishop Nicholson, will appear in a forthcoming issue.*

# “Earth to Earth”

By Lloyd C. Douglas

**O** f all the things we ministers do badly, the funeral is the worst. At the point where we should render our highest service, there are we at our weakest. No where else than in the house of bereavement is more expected of us; no where else are we so obviously at a loss to find adequate methods of meeting our opportunities. In her capacity of counsellor to the souls of men, the church admonishes them, in fair weather, that death has lost its sting, and the grave its victory; but when death has actually made an invasion that summons a household to surround an ugly, yellow gash in the cemetery's green sward, the church leads them there with a shy and awkward diffidence, and mocks their grief with the sonorous recitation of cold formalities.

In his brilliant essay on “Death,” Maurice Maeterlinck remarks that a man “returning to us from another century would recognize nothing with which he had had to do except the figure of death.” This he would find “almost untouched; rough-drawn as it was by our fathers, thousands of years ago. Our intelligence, grown so bold and active, has not worked upon this figure; has added no single touch to it.” I do not find myself in complete agreement with this statement. In the course of my own lifetime have I witnessed a marked change in the attitude of most people in regard to losses sustained by the death of their loved ones. Whatever may be presumed to account for the fact that the majority of our people today face their bereavement with more apparent control than so recently as a quarter century ago, it is a fact. I can distinctly remember when a violent emotional storm, at a funeral, was not the exception but the rule. Only rarely does one witness such painful scenes, at this hour. Doubtless the method of conducting the last rites for the departed may account for this present state of affairs, just as the old process might explain that which preceded. But if the modern procedure at funerals has anything to do with the change indicated above, it is to be doubted if the improvement is to be credited to our profession. The undertakers are entitled to the praise.

## OLD TIME FUNERAL

When, as a lad, I used to drive our “old Florrie” for my father on his trips into little nearby towns and in the country to conduct funeral services, there was stamped upon my plastic boy-mind certain harrowing sights and sounds which haunt me yet. From the “brief service at the house,” where the barnyard and roadsides would be crowded with all manner of vehicles, on through the hour-and-a-quarter preaching service at the tiny church—concluding with the “viewing of the remains”—to the heart-breaking event in the little graveyard, hard by, where everybody stayed until the last lump of raw dirt had been patted into place by the deft shovels of the neighbors, the whole transaction was customarily attended by such demonstrations of the utter breakdown of all emotional discipline that I dread to recall it even now when almost all the

other pictures of the same date, in my mental gallery, have faded into an indistinguishable blur.

The choir was always on duty and in full blast. Not always was the choir to be depended upon for one hundred per cent attendance and zealous service on the first day of the week; but none of them had oxen to prove, real estate to appraise, or honeymoons to telescope, when there was a funeral, though that event should but mark the hasty departure of a week-old infant. And at no time did they sing so lustily, or so many verses. Not infrequently there would be a solo; and while I do not presume to pose as a musical critic, my recollection is that the solos were pretty awful.

I recall that my father often deplored the necessity laid upon him to deliver the intimate biographical sketch which was, at that time, exacted of the minister, but he complied with the demand; and, having essayed to do the thing, he did it well—as was his wont. It goes without saying that these affectionate little word-portraits of the deceased did not have the effect of calming the emotions of people already hysterical over the abandoned screech of the choir, and the public display they were forced to make of their grief.

## FROM THE CHURCH

When I entered the ministry, twenty years ago, practically all funerals were held “from the church.” Why “from” the church I don’t believe anybody ever told me. If any of my seniors knows the answer, I shall gladly pay the freight on it. There was music, too; and a sermon. There was also the long, dreadful tramp, tramp, tramp, of the reviewers, who are marshalled down the aisles to take their last (and, in many instances, their first) look at the face now statuesque in the ubiquitous dignity of death. The mourners occupied the front row of pews, and a large “Morris” chair was usually brought up for the occupancy of the next of kin. The final leave-taking of the family was always a public function; and to say that the whole business, first to last, was distressing in the extreme, is not to say anything at all about it. One’s heart simply ached for this pitiful little group, huddled together about the casket, weeping desperately over their precious clay, before the curious eyes of half the town.

I am not trying to convey the impression that the community was exceptionally morbid or unsympathetic, for that would be far from the truth. They were just as sorry as could be. Most of them had, at some time, been through it; and the rest of them would go through it, in due course. The situation was responsible to a prevailing custom which nobody had the courage to defy. The funeral had to be held “from the church.” The casket had to be opened. Everybody had to go down the aisle and look. Not to look was a courtesy to the family. And the bereaved had to go through the terrible experience of making a public exhibition of their sorrow. It was all in the books of destiny for the inhabitants of the place at that

time. Occasionally some one broke the rules, and held the service at the home. More rarely, it was announced that the funeral would be private. Once in a blue moon, the casket was left closed, and nobody was asked to gaze upon the still face of the departed; but it was an unpopular thing to do, and invited whispered conjectures.

When I was a little boy the big pile of dirt beside the grave was held back by an ingenious device made of fence-rails. During the committal service, great shovelfuls of clods went spattering and bouncing upon the pine rough-box lid—one for "earth to earth," and for "ashes to ashes," and one for "dust to dust." I used to think that this was the very worst thing they did in the whole horrible enterprise. Then came the benediction, preceded by the announcement that all were invited back to the family residence for "refreshments." Perhaps some of you youngsters in the profession think this is an unnecessary strain upon your credulity. You can take it from me that the matter I have just mentioned was the rule, in those days, not more than one hundred miles from the place where *The Christian Century* is published. And their hospitality was questionable who failed to request that this announcement be made at the grave of their departed. Moreover, the neighborhood took the invitation seriously and went back to the house, in large numbers, where the kindly wives of nearby homes had been cooking for the past twenty-four hours to be fortified against the siege of sympathizers. It was all well meant, but terrible. Custom had enslaved them. They could not do otherwise.

After the benediction, the shovellers renewed their work with a vim. Often I saw the shovellers in action, at other times, in the normal pursuits of husbandry; but they were never quite so efficient. The thing to do, it seemed, was to get it all over with as rapidly as possible, once they had set themselves to it; and I dare say almost anybody would feel the same way about it. So, they shovelled the dirt all in, and moulded it and pounded it into the conventional size and shape, while every one waited until the task was complete, and the little pine stick—coffin-shaped—had been thrust into the clay at the head of the grave. To have turned away before the whole of this grisly work was done would have been most unfeeling.

#### AT THE GRAVE

At the first funeral I conducted, we had the shovelfuls of dirt thrown in during the committal service. Then we all went away and the sexton finished his job later. That was a decided improvement. Presently came a custom which was gaining favor all over the country—tossing flowers into the grave, instead of dirt, at the time of the committal service. This was still better. It was not long until somebody had invented a contraption that lowered the casket by tension. Previously, the pallbearers had done it with long straps. (They used to take the lines off the hearse-horses for that purpose, when I was a lad.) This new device was a bit more refined. In its early stage, the machine did not always perform well, albeit the idea back of it was excellent. I have seen them refuse to operate, requiring the undertaker to summon his help and revert to

the old way. And once I saw one let go—but there seems no reason why I should say any more about that.

A few years ago, undertakers began to practice the custom of lowering the casket only to the level of the ground. That was much better. The big pile of yellow dirt was covered with canvass and flowers, or carted away. Still better. What I am trying to say, in this deplorably dismal essay, is that we are gradually backing away from the grave and making that incident in the event of mortality slightly less terrible than it used to be. But whatever credit may be assigned because of the improvement, the undertakers deserve it all. We preachers have offered no contribution to the apparent desire of the public to obscure, so far as is humanly possible, the "dirt concept." The undertakers have covered up the clay with flowers and have contrived to order the details of the service so that the bereaved are shielded from the ruder shocks and cruellest sights pertaining thereunto. But we preachers—most of us—still gloomily recite, as of yore, "Man that is born of woman is of few days—full of trouble—cometh forth as a flower—cut down—fleeth also as a shadow—continueth not—etc. Earth to earth; ashes to ashes, dust to dust." Still pounding away on the "dirt concept!" Still mouthing that meaningless old sentence, "Though after my skin worms destroy this body, yet in my flesh shall I see God"—a remark we take back, however, when we call attention to Paul's statement "flesh and blood cannot inherit the kingdom of God"—so there is no actual harm done—but O, how futile!

#### MORTALITY AND IMMORTALITY

Before I have done with the ghastly part of this article, let me predict that the undertakers will continue to draw the public, gently, back farther and farther from the grave, until that fearsome thing will no longer figure, at all, in the last rites. Not long ago, I conducted a funeral service in the late afternoon, attended only by the invited friends of the family. After the service, everybody went home. The family took leave of their dead in private. At nine o'clock that evening the undertaker, a half dozen men friends of the family, and the minister, took the casket out of the house and to the family vault in the cemetery. None of the immediate relatives was downstairs when we left. It would not surprise me if we should all come to that—or something like it—before long. And whatever we ministers can do to emphasize the fact of triumphant spiritual life, to the minifying of the fact of mortality as connoted by graves, caskets, dirt and worms, will be a service of no mean significance. Up to this time, our contribution to this end has been of negligible importance. At the house we read, "O grave, where is thy victory?"—and then we go to the cemetery and treat the issue in such a manner that it is none too sure the grave has not, indeed, come out ahead.

But let us get down to cases. John Smith is dead and gone. Yesterday, John was alive; very ill, to be sure; his life despaired of—but he was alive. There were plenty of things that Mrs. Smith could do for him: cold water to drink, hot water bottles to be put at his feet, his pillow to

be smoothed, his forehead to be stroked. Now John is gone. But here is where the dilemma becomes acute—for John is not gone! Had some kindly angel made off with him, completely, the problem would be simple enough. Then everybody could concentrate upon the beautiful hope of immortality. As the matter stands, there are now two Johns—one John who has gone out into the shadows, somewhere; to heaven, perhaps; and the other John, who, for the moment, is decidedly more important, if for no better reason than that he is still here, visible, tangible, albeit inert—the John upon whom all thought is focussed. Certain persons of statistical inclinations and frugal dispositions are disposed to condemn the sometimes excessive sums which many bereaved people spend for caskets and the various trappings of mortality; and there is, of course, a curious inconsistency in buying a five-hundred-dollar satin-lined casket to accommodate the dead body of a man who, in the course of his three score and ten, had spent more than twenty-three years sleeping on corn-husk mattresses, the most expensive of which had cost \$17.50. But, seeing there is nothing much else to do now for John, except to make some sacrifice supposedly for the comfort of his unappreciative clay, the relatives may be pardoned for signing an endless string of promissory notes to achieve this end.

#### FUNERAL RITUAL

The Catholics, whose psychology is always so much better than ours—whatever one cares to think of their religious beliefs—have solved this question to a nicety. When Mrs. Smith moans that there is nothing she can do now for John, Father Donavan immediately corrects her by stating that she can pray for the repose of John's soul. Moreover, there is a great deal that Father Donavan can do, himself, for John—the other John that has gone away—by saying masses in his behalf. Nor does the John who is still here for a little while yet, go without proper consideration; for are there not candles to be kept glimmering about him, and does not Father Donavan toil most industriously with his censor-swinging and his holy-water-sprinkling over the remains? But most of the attention goes to the John who has passed beyond. There is nothing vague or supposititious about the present estate of that other John. Father Donavan does not lisp sweet nothings about the instinctive hope of some manner of happiness—Over There—Somewhere—Wherever. Not a bit of it! Father Donavan knows exactly where John is. Was he, in life, a man of excellent character, or no end a rake, the departed John has taken his place in the waiting line in the crowded foyer of paradise, to be passed along in consideration of credits, previously deposited to his account, by himself, plus the drafts on the general sinking fund amassed by the supererogatory devotion of those who had been a lot more pious than was necessary, said drafts underwritten by the surviving relatives of the deceased, and paid for in the coin of the realm. (Perhaps this is a rather cold-blooded way of saying these things, but I possess no Latin vocabulary to speak of, and must clothe my ideas in the rough overalls of the language wherein I was born.)

Unfortunately, you and I have nothing to suggest to our bereaved that may occupy their hands and minds. We have no holy water, no holy incense, no holy candles, no holy motions; and whatever ritual we fall back upon is strangely unavailing and lacks the first principles of consolation. As I write these words I have before me the funeral ritual in most common use. I wonder how much real good we think we are doing when we read, "When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment." Is this consonant with modern theology? And, suppose it was proved to be so, does it help any? "Every man is therefore vanity." Well, what of it? Does this ease the pain in the slightest degree? "Thou turnest man to destruction." Personally, I don't believe it. But, assuming it to be true, what's the good of saying it to a little group of people who are all bundled up for their drive to the graveyard where they expect to bury the remains of their Harry, or Grace, or mother, or daddy? "For we consume away in thy displeasure, and are afraid at thy wrathful indignation." A fine piece of consolation—that! If this sentence represents our idea of God, then all the rest of the talking we do about him, on Sundays, is a grisly joke! "For when thou art angry, all our days are gone." And then, on top of this, we inquire, courageously, "O death, where is thy sting?"—though we had been doing our utmost to point it out and give it full chance to get in its painful work.

When a death is reported to the minister, he should go to the house at his earliest opportunity. The family will want to see him. Even if they telephone him everything he requires in the way of information, he must go to the house, any way. It may be that the deceased is a member of another church than his, and the funeral is to be conducted by another minister. But if there are members of the household who are of his constituency, he should be as attentive as if he had been asked to perform this service. If the Reverend Mr. Leightly, who has only been in town three months, learns that his predecessor, the Reverend Mr. Formerly (of whom he has heard a very, very great deal) has been called back to read the service for his old friend, the late Deacon Loyal, it will be entirely proper for Mr. Leightly to tell Mrs. Leightly exactly how he feels about the courtesy the Loyal family has done him, and the questionable professional ethics of Mr. Formerly in consenting to return; but Leightly will be doing himself a bad turn if he permits anybody else to learn his sentiments on that subject. Many a glorious scrap has been staged, and many hard feelings engendered by such incidents.

#### MINISTERIAL "RIGHTS"

The preacher who is so jealous of his "ministerial rights" that he wants to enforce them in an hour of grief when people aren't thinking clearly, or pausing to reflect much upon how anybody else feels except themselves, ought to be in some line of business less exacting of a Christian character. It is to be remembered that in the hour of heavy loss, people are apt to think first of the minister they have known longest and best. It is perhaps natural

that they should want to see him. The Reverend Mr. Formerly married pa and ma, and baptized Kittie, and confirmed her, and Kittie is making the arrangements. Let the Reverend Mr. Leightly go promptly to the house, offer to run errands, and deport himself like a sympathetic neighbor. He must also attend the funeral service. If, at the last minute, they ask him to assist in the service, when he knows they do not really want him, but are doing it for appearances sake, he must do whatever they request. This is no time to be puffy and sullen and up-stage! The preacher who hasn't enough magnitude of mind to go through an experience like this without showing himself a pee-wee, has no business in this profession.

Assuming a case where you are to have charge of the funeral, and have been with the family, and know the wishes of the household, you should try to follow their orders, even if these requests involve some curious procedure which you might never have thought of yourself. You will be asked to read scraps of verse written for the occasion by Aunt Emma. The poem may be much longer than deep; no two lines may be of the same school of poetic architecture; the sentiment, if any, may be more strange than the garment in which it is arrayed. But if the family insists, the poem must be read. Tinker it up, and read it. Maybe the late Mr. Smithers was a proud and successful horse-breeder, and the family desires an account read of his enterprise in that field. If so, they should be able to get exactly what they want. The Blank family will want Mrs. Hadavoice to sing three solos, without accompaniment. It must be unto them even as they desire. I am inclined to believe that the preacher's Christian virtues are not more heavily taxed, nor do they shine more lustrosly, than on the occasions of his acceding to requests which, he knows, should never have been made. On Sundays he has it all to say whether he will tolerate poor solos, or the rendition of sentimental drool, or the introduction of anything into the service that might detract from its dignity or beauty. At the funeral service he must conform.

#### FUNERAL AT HOUSE

The funeral is held at the house. The proper place for it is in the church—a church so built that the family may have privacy from the crowd by being seated in a little room where they may see and hear, unobserved. The ideal service should be a triumphant expression of faith. A trained choir should be on duty, opening the service with a stirring rendition of Gounod's "Unfold Ye Portals." That is the way it ought to be done. We might contrive to do some good if we had people educated up to the idea. But we will have to wait for that. The funeral is held at the house. The minister is sent for, and arrives five minutes before the service. He is stationed in the hall, just inside the front door, and is almost stepped on, if not quite, by seventy-two people, as they are shown to seats in the dining room, or elsewhere below stairs. The family is upstairs. Unless he takes matters into his own hands, his first glimpse of them will occur when they are being

helped out of their motor cars in the cemetery. So, this is a good time to slip upstairs and have a quiet word with these sorry people. Perhaps there will be time for a little prayer. This is a really great moment, and may be the only thing that will come to pass that day possessed of the possibilities of consolation or comfort. If left to his own devices (how seldom he is!), the minister may properly read some hope-and-comfort scripture, offer a brief prayer, talk ten minutes about immortality, and pronounce the benediction. He will gather his inspiration, as he speaks, from a long row of stair steps, the impassive faces of the pallbearers, and the floral-laden casket. This makes it doubly important that he shall have had a glimpse of the people, upstairs, so that he may visualize them in his mind's eye, while delivering his remarks.

#### A PERILOUS CUSTOM

It is no longer considered necessary for the minister to walk, bare-headed, on a cold winter day, from the door of the house to the door of the hearse, or from the hearse to the grave. Pneumonia is a very high price to pay for the small conventional tribute of regard involved in such exposure. When the minister has the good sense to leave his hat on, under such circumstances, the pallbearers follow his example. The undertaker is always anxious to get everybody from the grave at the earliest possible moment and into the carriages, and headed back toward home. This is entirely proper. The minister can easily manage, however, to find it possible to walk back to the carriage with the widow or the husband, or the mother or the son, and at least show his affectionate sympathy and interest. For him to turn directly from the grave, after the benediction, and go his own way to his car, seems a bit cold and perfunctory.

Not much time should elapse after the funeral until the minister calls on the family. On this occasion he may propose some helpful counsel on the subject of their obligations to one another; the importance of reconstructing the life of the house, promptly, to meet changed conditions; the dangers of brooding in seclusion; and the almost inevitable disappointment of all who travel "the way to Endor." Not infrequently some well-meaning neighbor who once tinkered with an ouija board or attended a seance, has already stirred their curiosity concerning spiritualism. Or, if she hasn't done so yet, she will; so the preacher may safely act on the assumption that if the idea has not been proposed, it may be. One cannot advise too strongly against any adventures in this field.

The experienced pastor contrives to find time to keep very close to these heart-broken people for a while. Every time he is in their part of town, for a few weeks, he should drop in, if only for a moment. Not only does this help them, but it helps him. Sometimes when I see the magnificent way in which bereaved people rise to meet their blow and the way they "carry on" with faith and courage after they have had the dearest thing in life taken from them, it makes me proud to feel that I am a member of their same human race. And it does no harm to tell them so.

# Constantine Versus Jesus

By D. Elton Trueblood

WHEN Constantine took the cross as his banner he made Christianity the established order. It had been the religion of a despised sect, a hated minority, but at one sweep he made it the established faith. Thenceforth, those who took the name of Christ could worship openly instead of in the catacombs as was their custom. Christianity had been in disgrace; the men who upheld it were considered dangerous radicals whose doctrines were opposed to those of the men in power. But suddenly Constantine dealt it what was almost a death blow—he made it respectable. It has been respectable since that time and today the most powerful nations are nominally Christian.

The faith of Constantine is, by all odds, the dominant religion. It has come to lodge in palatial buildings and great cathedrals. What, before his time, was a religion of despised poor people is now endowed by multi-millionaires. The cross, once a sign of disgrace is now worn proudly as a piece of jewelry. It takes no courage to join the church and become religious, for it involves no danger and means no adventure. It is as simple as taking out an insurance policy and, in the minds of many, a very similar undertaking.

The religion of Constantine inevitably becomes the rallying point for the staunch upholders of the status quo. The church has become the bulwark of those who are opposed to all change. In a time of crisis it refuses to take the unpopular side. Like a well-trained politician the church lives with its ear to the ground and follows rather than leads. A close analysis of historic movements proves this. Prior to the civil war, when the slavery question was being fiercely debated, the churches of the North were largely anti-slavery, while those of the South were of the opposite persuasion. They chimed in with the prevailing sentiment of each locality. There were some inspiring exceptions, but for the most part, the churches refused to take the unpopular view. By such weak conservatism they have often been the enemy of progress.

## CHURCHES ARE PARROT-LIKE

The situation in the last war was similar. In every country the churches lined up with national policies and echoed, parrot-like, the opinions of the propagandists. By thus putting their stamp of approval on narrow nationalism they attempted to maintain their position of easy respectability. Here, too, there were some refreshing exceptions, but by far the greater number chose to follow rather than to lead. It is possible that if it had not been for the idealism in all countries which arose from the fact that the cross was made the virtual banner, the war could not have been fought. Such a capitalization of Christianity was most useful to Constantine but to his modern successors it was indispensable.

No one doubts that the industrial situation, in all its ramifications, is the greatest single problem before us now but how few of the churches have dared to take any except

the most conventional attitude toward it. Not all of us have forgotten yet about the great steel strike. Yet some evidently have forgotten for, in June, Northwestern University conferred an honorary degree upon Elbert H. Gary, head of the United States Steel Corporation. By so doing that great denominational university cannot avoid the public's interpretation of its act as its stamp of approval of the methods Mr. Gary represents. It has identified itself with a type of industrial policy that even many conservatives consider backward. In the speech Judge Gary made at Northwestern, he laid down some beautiful principles but, if reports contain any truth, they are denied by the actual practice of his powerful corporation. The incident is only one in many but it comes as a great shock. It proves again that large sections of the church are willing to consider anti-Christian practices in high places for the sake of basking in the sunshine of respectability.

## JESUS REVOLUTIONARY

But whatever be the religion of the churches, the religion of Jesus of Nazareth was positively revolutionary. We see him pictured so often in a meek and lifeless fashion that we are apt to forget what he really was like. No negative terms can ever fully describe him. How poor the adjective "sinless" sounds when we come to think of him as he was. In his public life he was a young man of about thirty, teeming with enthusiasm. He had a view of God and man so big that it could not find its outlet in smug respectability. He never held his ear to the ground to catch public opinion. He staked everything—comfort, pleasure, reputation, and even his life on this larger view. He encountered the hatred of the guardians of vested interests. If he were in America today, the least we would do would be to deport him to Russia. Contrast, if you will, the adventurous life he lived, meeting danger at every turn, with that of the average twentieth century American who takes his name. We forget that Christianity, at its best, has never been in line with the established order.

The teaching of Jesus meant actual revolution. He was not teaching any certain social scheme but the all-pervading principle of human brotherhood, which if put into practice, is sure to create great changes. Jesus was not an authority in economics, political science, or sociology, but he preached a simple faith that has revolutionized all three. And moreover, he realized what his teaching meant. He knew that there is no such thing as mere religion. He knew that religion always finds concrete application.

What changes did his teaching imply in the field of economics? What was his attitude toward wealth? We find our answer best when we consider the story of the rich young ruler. This young man was living an easy, respectable life and he must have been amazed when Jesus stated his terms. He has not thought of the possibility of being involved in any real change in manner of living. He hadn't supposed that Christianity was so revolutionary.

He thought it was only a side issue or a bit of trimming to an existence beginning to be dull. After he talked with Jesus he had no more misgivings. He saw that the bigger view demanded all of life, that the changes it wrought were fundamental.

The men who hold that Jesus taught any definite economic system such as socialism or communism are undoubtedly missing the point for he laid down no system. On the other hand, however, there is no doubt that Jesus saw the danger of great riches and knew that fellowship of the best sort is impossible between those of widely separated social standards. He knew that excessive wealth and excessive poverty are incompatible with the conception of a kingdom of God.

What changes did his teaching imply in the field of government? Jesus was constantly coming in contact with the powers that be. He lived at a time when exploitation of the masses at the hands of those in power was the established order. Palestine was a Roman province, and thus under the emperor, but the real rulers were Jews. Taxes were farmed out to collectors and the poor citizen was the victim of multiplied graft. Much of the government was ecclesiastical, the priests and lawyers becoming actual tyrants. In the face of all such tyranny in both church and state Jesus proclaimed his adventurous belief in the common man. His view was most democratic. It is no wonder they crucified him. If his democratic teaching had crippled the people much longer the special privileges of the ruling class would have been lost. When they saw him drive the rascals from their temple traffic the holders of vested interest must have begun shaking in their boots. No doubt, the Standard Oil Co. of Jerusalem got out an injunction against him. He was a revolutionist who dared to stand for democracy in an age of tyranny.

What changes did his teaching imply in the field of social ethics? What was his attitude toward race prejudice? None but the most superficial observer can fail to see what changes he hoped to bring in this field. He refused to let race, color, sex or any other barrier keep him from the broadest sort of human fellowship. He saw that the barriers set up by men are artificial. His dealings with the woman at Jacob's well, with the Roman Centurion, and with the Syro-Phoenician woman are too well known to need repetition.

#### REVOLUTIONIZED REVOLUTION

It is plain that he did imply revolution in various avenues of living but, more than all, he revolutionized revolution itself. The regular method was to get up an army and destroy the established order but Jesus conceived a better way. Although he was a radical, he was not of the wild-eyed sort preaching wanton destruction. His message was always constructive and he did not resort to force. It is possible that he would not have countenanced a strike. He knew of a better way—the way of love. It was on this point that he had his greatest difference with Judas. Judas, too, had a wonderful view of what the gospel would mean but it is probable that he wanted to organize the followers, overthrow the government and inaugurate the kingdom at once. But Jesus knew it would never come that way. He was the most thoroughgoing revolutionist who ever lived

—not a revolutionist only in his conception of the end to be attained but also in the manner of attaining it.

Jesus went into the conflict open-eyed. He had no false notions about his relations with the world at large. He knew he would encounter hardships. His way involved loss of ease and respectability and he told as much to his immediate followers. He said in substance, "If you aren't willing to suffer ostracism, don't come." When one proclaimed his willingness to follow anywhere the truth was pointed out that the birds and beasts were more certain of physical comfort. The weak and fearful left at once for they wanted a safe investment. They were more interested in saving their own souls than in preaching the kingdom. As the movement went on the antagonism became more bitter. Calling a man a Christian was much the same as calling him a bolshevist or an I. W. W. today. Most of the disciples suffered eventually in some sort of martyrdom.

#### SPIRITUAL DESCENDANTS

When we contrast our own boasted Christianity with the virile type that existed in the first century we realize that we, all too often, are the spiritual descendants of Constantine. If we are to have that early vigorous faith we must lose some of the high respect in which we are held today. Christianity has lost immeasurably by becoming the recognized order. The virile young blood that is demanding real adventure is disgusted by it and naturally turns to non-Christian movements to expend its energy. This is happening every day. It means that the so-called non-Christian movements are often more Christian than our own. Large groups of foreign students have declared themselves as absolutely opposed to Christianity. They link it up with war and nationalism and excessive greed. Why shouldn't they? If the churches put their stamp of approval on such things, aren't those very things the standards by which the church should be judged?

Our only hope lies in our ability to meet this demand for adventure. If we present the teachings of Jesus as they appeared in the first century there will be no difficulty. The trouble has come with the teaching that has filtered in since that time. Let us show plainly that ours is not a decadent religion but that it is the most daring adventure possible. The best in American youth doesn't want anything safe and easy. It demands a religion that involves danger. There are still problems to be faced if we are willing to face them. We need not pine for lack of new worlds to conquer. It is relatively easy, for instance, to get thrown into prison for conscience sake. You can get all the anathemas hurled at you that you like if you are willing to take the part of the under dog. If the church is willing to forego the respectability it has enjoyed for so many centuries, it can survive.

As the days go by, we see more and more what a terrible contrast there is between the religion we practice and that of Jesus. Day after day we are brought face to face with this awful reality. In a situation like the present no easy religion will suffice. We, too, must challenge the vested interests of every sort. We, too, must breast the tide of popular feeling. We, too, must stake all on an adventurous belief in the brotherhood of man.

# The Turn of Events in Germany

THE Wirth ministry has resigned and a cabinet of industrial magnates and conservative statesmen has been given the task of attempting to guide the precarious financial and political affairs of the new German republic. The mark has dropped down to as low as 8,000 to the dollar and fluctuates all the way from 2,000 up to that figure. The mere history of the activities of the reparation commission and report of its coming to Berlin caused a plunge downward of the exchange. Thus far the commission's efforts to compel payment of reparations have defeated payment. The policy of forceful pressure fails to take economic laws into consideration; it is like beating the cow to compel her to give milk.

The ministry resigned because the united Social Democratic and Independent Socialist parties refused to enter a coalition with the People's or big business party. They have been at odds since the founding of the republic but were driven together by the growing power of Stinnes and his big business group. When the Social Democrats were in the cabinet the Socialists opposed them but upon the coming of big business joined hands against the common foe. Thus the coalition of Centrists (Catholic), Social Democrats, and Democrats gives way to a coalition of People's (big business), Centrists and Democrats. This leaves out the Nationalists (junker and militarist) on the right and the progressives and radicals of all kinds on the left. Since the Social Democrats are the largest single group, it is doubtful if any cabinet can live long without their co-operation, unless it performs a miracle in the herculean task of saving the government from an economic debacle.

All the signs of disaster are appearing on the horizon. If their unmistakable flaring up warns the French that force only defeats its own ends, the situation may be saved. The denouement now impending has been quite apparent to close neutral students of the situation for two years and to the English for more than a year past.

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## The French Machtpolitick

In considering the claims of France to sympathy we must differentiate between the has been France of the war and the Poincare government of France since the war, and also between the claims of the French people to sympathy and of the Poincare policies to approbation. For war-stricken France and for the French people all thinking Americans have the keenest sympathy, but for the temper and policies of the Poincare government they can have only reprobation, simply because the policies of Poincare antagonize every rational sentiment that urges sympathy for the French people. The present French government is the worst possible enemy of the French people, just as the government of Kaiser Wilhelm was the worst possible enemy of the German people. The brutal principles of Machtpolitick rule in the one as they did in the other.

That this is not a prejudiced judgment is amply shown, not only by an interpretation of the Poincare policies, but by two bold declarations within the past month. The first was by M. Locheur, former minister of reconstruction and a sort of J. Pierpont Morgan in Paris, who boldly declared in the Chamber a few days ago that in a choice between allowing Germany an opportunity to export goods and thus to get gold to pay the reparations, and keeping her weak and thereby ensuring France's security, there could be no hesitancy—she must not be allowed to become strong. In other words he frankly gave utterance before the world to the very principle which critics of the government's actions have declared to be its policy. To this declaration he added, with equal frankness, that France could not pay her debts to her allies. At the close of his address the premier dryly remarked, reiterating his oft made statement, that the period of occupation of the Rhineland, stipulated by the treaty, had not begun nor would it begin until the Germans had fulfilled the treaty. Now since all experts agree that Germany cannot pay reparations unless she can manufacture and export goods to get

the means to pay, and since M. Locheur declares that France will not allow her to export to that extent, it looks as if there is a definite determination in high French governmental circles to choose the politico-military roadway even at the cost of forfeiting reparations.

Lloyd George stated the alternative succinctly some time ago when he said, in speaking of the French-English quandary, "This is a struggle between the ideas of force and those of peace and conciliation." Commenting upon the cleavage between the two countries Sir Philip Gibbs says, "France believes only in force. All else seems to her sentiment, falsity, illusion." The most momentous question that faces mankind today is the antinomy here stated. For the moment the advocates of the force idea are in the ascendent. In France they are in power. In England they won the return of a Conservative Parliament. In Germany the swing is toward the right with Stinnes in the foreground and the reactionaries in the background. Turkey's bold stand has given courage and influence to the groups that advocate resistance in Germany. In Italy the Fascista armed 800,000 civilians and overthrew the government. And in America the Washington conference fades into oblivion without a single one of the pacts there made being signed by all the parties thereto, and the naval advocates are having their day.

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## A Startling Report

At the signing of the peace Marshall Foch declared in favor of a complete and permanent occupation of the Rhineland. Poincare roundly criticised Clemenceau for failure to annex the territory up to the Rhine. In the early days of occupation an effort was made to induce the people to set up a separate government under French and Belgian guardianship, and an abortive revolution was led by a group of native Rhinelanders, whose dislike of Prussia the French capitalized by offering large immunities from the peace terms and effective commercial relations with France. In all this one sees the background of M. Poincare's repeated declarations that the treaty period of occupation has not yet begun. Now comes a startling report by M. Dariac, the premier's commissioner, who was charged to report upon the economics and industry of the Rhine province.

It will be recalled that in May, 1921, the three most important industrial cities of the Ruhr district were occupied by French troops to enforce an ultimatum. The ultimatum was met but the troops were never withdrawn. Now M. Dariac advises that they shall not only not be withdrawn but that their presence there and on the Rhine should be used to divide the whole occupied area from Germany economically. He would move the customs frontier to the eastern line of the occupied area and introduce a policy of "approachment toward the populations," with "collaboration in the economic field," uniting the iron of Lorraine with the coal and furnaces of the Ruhr. Recognizing that the industrial unit cuts sectors out of the Ruhr, the Rhineland, and Lorraine he boldly proposes that France shall forcibly add the former two to her industrial base by a military-economic policy that would segregate Germany's richest industrial district, saying "the Rhenish populations are sufficiently malleable to accept the decisions of force."

The commissioner's logic is set forth in a few of his outstanding phrases:—

"The region we are occupying constitutes the principal element of German wealth, which is based entirely upon iron and coal, their transformations and derivatives."

"We do not hold the whole of the Ruhr but by our simple occupation at present we hold in reality the whole of its industrial production under our domination."

"We could, by a simple raising of tariffs, either levy a virtually unlimited title upon the German metal industry or completely disorganize it."

"In case of the insolvency of Germany we can still levy on

inward and outward goods, duties which, suitably graduated, would replenish the reparations chest.

"We cannot demand that Germany shall pay enormous sums for thirty-five years, and on the other hand we are afraid of seeing her industries develop in the proportion which would permit her to assure the payment of the debts she has acknowledged.

"The judicial thesis of the foreclosure, the right of the unpaid creditor to enter upon the property which he holds from his debtor as guarantee, is applicable here.

"The whole of French policy in the Rhineland is at all times subordinate to one prime condition—the prolonged maintenance of our army of the Rhine in the occupied territories."

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#### What of the Morrow?

Bonar Law comes into power with a declaration of greater sympathy for and co-operation with France. He says he knew from the beginning that Germany could not pay the great sums demanded but that Britain shall have all that is collectible. The words of this statement might meet with verbal approval if they did not carry an import couched in the circumstances of Lloyd George's policy of conciliation and constructive economic rehabilitation.

It seems scarcely possible that Poincaré will do more than use his commissioner's report as a political sounding board for the present. That it represents his own desires is scarcely to be doubted. As a gesture of force he may trust it to dismay the

Germans. Its effect in England will be to dismay the partisans of France and give moral cohesion to the partisans of conciliation and economic reconstruction. In Germany it can do nothing but give the partisans of force and non-fulfilment of the treaty a *causus belli* and the partisans of fulfillment and good will greater difficulty. Any movement in the direction of carrying out any policy other than one granting a moratorium and a stabilization of the mark will only hasten a debacle for all central Europe. Dr. Wirth declares that the German masses face a winter of cold and hunger and that unemployment is in the offing. Even French authorities recognize that Germany must have at least two million tons of food, for which the eight hundred billion marks necessary under present rates of exchange are beyond hope unless the mark is given a fixed value soon.

Sir Eric Geddes, British minister of transport during the war, recently said "that Germany's condition today was desperate and that it was impossible for any German government to have the confidence of the people if it was not master in its own house. The position would only improve when the allies came to an agreement as to a definite amount which Germany was capable of paying, but that it was preposterous to attempt to enslave a nation of seventy millions for generations. Not reparations but normal business conditions must be the goal. When the people of Great Britain actually realize what is happening in Germany they will come to the conclusion that they are pursuing a policy which it is impossible to realize."

ALVA W. TAYLOR.

## British Table Talk

London, Nov. 7, 1922.

**I**F there were not such grave matters at stake, there would be much material for comedy in the political situation. Everyone seems to be hitting any head that is near at hand. The members of the late government are revealing to an astonished public how little they loved one another. Mr. Lloyd George calls the present cabinet a "dormitory"; Lord Derby comes as near to calling Lord Burkenhead a liar as he can go without saying the word; and the ex-Lord Chancellor says urbanely "you're another!" In the absence of any very vital issue to divide parties, the time, if the newspapers are any evidence, is filled with amiable or barbed gibes. So far as I can judge, the Liberal shares are up a little in value; labor too has hopes of a larger number of members—it speaks of 200, but I should think it would be satisfied with 150. What many of us hope is that parliament may have a large number of honest men, not too much tied to the traditions of party. They will have many new situations to meet. Even now there is grave news from the near east. Kemal Pasha is playing the old Turkish game—"divide and conquer," but he will scarcely defy the three powers if they are united and there appear to be signs that they will give a united answer to his last demands. It is unthinkable that 750,000 Christians in Constantinople shall be left to the tender mercies of a Turkish nationalist, flushed with victory and eager for revenge. But this is only one of many situations which are sure to meet the new parliament. We shall be happy if we have men who set their country before their party.

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#### Armistice Week and the Election

This is not the first time Armistice week has been followed by an election. In 1918 the emotion of that memorable 11th of November was still unspent when the country was called upon to elect a new parliament. Much of our emotion was dissipated in the futility of vengeance. It was the anger in us which was uppermost. The nation redeemed from peril and called upon to make a new world, like Lot's wife, looked backward. Much of the energies of that glorious time were devoted to idle cries for

the blood of the kaiser. We gave far too much of our strength to tasks which were not our chief concern. Those ends which our anger sought have proved unattainable. We are left, and not we alone, disillusioned and a little cynical. We have used up our motive power in vain, and there is too little left. This again needs much qualification. There were never wanting men who, in the joy of deliverance from peril, used their freedom and their energies, released from war, for the tasks of peace. They tried to build a "city of peace on the wastes of war," and so far as they have converted the armistice emotion into such a purpose, it is still found undiminished. The sorrowful confession must be made that these wise men were too few. It was the other voices which prevailed. Now we keep Armistice day once more before an election, but there are few cries for vengeance heard. Vengeance is always bad ethics; it is now seen to be bad business. Today we are most eager for a period of recovery and high ideals of service to the brotherhood of nations are not cherished by most of us. "Afterwards we will think of such things, for the moment let us rest;" such is the prevailing mood. How we can reconcile such a mood with the sacred memories of our fallen, it is not easy to say. They trusted us with the task which they laid down. That task was not the rescue of a nation for its own sake, but the deliverance of a nation into its true service. There is a touch of mockery in the solemn observance of such a day, if they whom we recall are not allowed to speak to us again in the silence.

"And us they trusted; we the task inherit,  
The unfinished task for which their lives were spent;  
But leaving us a portion of their spirit  
They gave their witness, and they died content."

These words of Dr. Alington appeared in *The Times* in 1918, and they are still true and binding upon us.

\* \* \*

#### Housing Conditions

If the readers of *The Christian Century* hear that our housing problems are solved, they would do well to remember the following facts, which are from an article on the London census

in *The Challenge*: "Take what the registrar calls private families, with no doubt an occasional stress of irony on the adjective. There were 147,797 families living in homes of one room; of these nine had 10 members, ten had 11, two had 12 and two had 13; that is, there were 23 families consisting of just 250 persons living in 23 rooms. In 1911 there were only three families of over 10 persons living in single roomed houses, 32 persons in three rooms. Previously to this census there had been through several decades a steep decline in the number of single room families. The registrar must surely have dropped one of his tears as he recorded that previous decreases of 23,283 and 11,298 had been turned into an increase of 9,571. It is many years since the late King Edward, then prince of Wales, presided over a royal commission upon housing conditions. His leadership meant much at that time. Once more there is need to remind all our people that whether it is of the physical or of the moral welfare of our people we are thinking, the housing problem must be set in the foreground of our policies. One illustration I remember; from the very day the army began to be given increased barrack room for its soldiers, the drinking in the army began to diminish.

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#### Carrying On

While the storm of an election is raging, there is much solid and good work being done within the churches and Sunday schools. The campaign for personal evangelism is still doing much to encourage the leaders in our churches. The National Sunday School Union is throwing its weight—no small weight—into this form of service. In Birmingham a well-planned united campaign was carried through in the early autumn. It is a sound appeal to the Christian disciple that he should try to share with his friends and neighbors his greatest of gains. They

do this in Korea, why not in England? The best of such a method is that anyone can begin it at any time without calling a committee or hiring a hall. "One loving heart sets another loving heart on fire."

\* \* \*

#### A Caricaturist of Power

America has given or lent us a very powerful caricaturist in Mr. Boardman Robinson. There is a show of his drawings on view at this moment in London, and he is drawing for *The Outlook*, I believe, week by week. If the league of nations' union is wise, it will use some of his terrible caricatures of the war-spirit. He has one of the Friends of Militarism, hate, fear, distrust, prejudice, selfish interest; another one represents poor wizened humanity feeding the white elephant of militarism. But in all likelihood the American public will be familiar with his work. His bold and defiant dealing with religious themes comes out in his subject, "The Second Coming." There the Lord Christ is seen directing a gang of laborers who are carrying a huge beam to break down a church! This again is a picture I should like to see used. Is that what the church dreads for itself? Lest the coming should need once more to cleanse His temple?

\* \* \*

#### On the Eve of Election

The following is a passage from Wordsworth suitable for the eve of an election.

"We shall exult if they who rule the land  
Be men who hold its many blessings dear,  
Wise, upright, valiant; not a servile band,  
Who are to judge of danger which they fear,  
And honor which they do not understand."

EDWARD SHILLITO.

## CORRESPONDENCE

### The Real Trouble With the Klan

EDITOR THE CHRISTIAN CENTURY:

SIR: Your correspondent who writes anonymously under such titles as: "Ti-Bo-Tim" makes certain confessions (October 26th).

"I've talked to a number of klansmen who have told me that they would rather read your paper than any religious paper on the market to date; but if you didn't cut talking about klansmanship you just as well throw your paper in the middle of the Atlantic ocean."

In the initial statement I concur. The *Christian Century* is the best religious journal coming to our respective reading tables. What makes it the best? Surely, the principle of "the kept press" would not improve but rather lower its quality. This lifts the real issue as to the ku klux brethren, the issue in which Brother Ti and I radically differ. With the best of intentions and a platform strong and frank the klansmen move out upon the supposed evils of America with methods totally unworthy their platform and methods which tend to defeat every one of their good intentions. Do good ends justify wrong means? Not often, if ever.

Recently in conference with a ku klux organizer, we discussed this issue. He could not see why the secrecy of membership, secrecy of methods of training the hidden guard, secrecy of officials, and secrecy of vote by the klan are not all justified by the fact that the Knights of Columbus already use secrecy in certain particulars. That is, I am justified in a misdemeanor by the fact that another committed it before I did. Such is also Ti's argument. Suppose Wilson did assume arbitrary power, does that justify me or any 100,000 Americans in doing so without the backing of at least fifty-one per cent of the one hundred million who constitute the nation? Then, of

course, the ku klux head is not the President of our republic, and we are not now in a war with our backs against the wall.

The Wilson illustration is a pertinent one. As a rabid Wilsonian, intent always upon claiming that Wilson, as a President, was second only to Lincoln, I confess that his arbitrariness in the selection of his men for the peace treaty duty seems to have been the error which has brought democratic defeat, international indifference on the part of America, bad blood in politics and pathetic unwarranted hatred of the great author of the fourteen points, etc. The ku klux brethren are just about to duplicate those tactics through the errors in method and the false assumption that two wrongs make one right. The klan gives promise soon to go the way of all flesh and leave our ku klux brethren disappointed because their fine ideals written on the card have failed, their methods checked progress and left their beautiful dreams in the discard.

I hope *The Christian Century* will encourage others to write upon this subject and, of course, offer even to the klansmen who obscure their identity, full opportunity to reach the reading public through your splendid journal.

Madison, Wis.

EDWARD W. BLAKEMAN.

### Pulpit Praying

EDITOR THE CHRISTIAN CENTURY:

SIR: Does the pastoral, or as the English term it, "the begging" prayer of itself induce wandering thoughts, letting one go a 'dreaming into space? Often it seems "longer" than it is broad and thicker than it is "long." How can a congregation "assist" in pulpit-prayer when it runs true to form and goes on its meandering, its monotonous, meditative way? Is it because there are few or no flashing high-lights in it? Because it lacks afflatus eager and aglow with reality? Possibly the intending worshipper

is half-conscious that the earlier stretches of praying are a kind of heaven-informing bulletin of local and national news, or strike into sermonizing in advance of the text and sermon-hour. Anyway, leaders in extempore pulpit prayers might, to the advantage of the congregation, study the method used in ancient and modern prayer-books thus to learn how to offer bright and brief thanksgiving, specific petition, soulful intercession, frank confession, paying due regard to free absolution.

Each prayer-element could be cameo-cut with its own marked appeal to the Lord Jesus, thus giving the worshippers a pause to catch breath, then go on to the next in order. Hardly anything else could give more the sense of liveness in pulpit-praying than occasional direct address to Christ Jesus by name. Is it ungracious to say it? but frequent and extended listening to pastoral prayers, both east and west, compels one to note the almost absence of alertness, or elan, in him who prays. He doesn't seem all there, that is, not as if "praying in the spirit." What abandon of mind, what direct address to the Lord, as when Stephen lifted his eyes, and cried, "Lord Jesus, receive my spirit!" Why not again and again hear Christ spoken to in fervent words? What a relief and outgoing of heart for worshippers this direct, intimate address! Instead of this the Lord Christ, if mentioned at all in praying is treated as an historical personage, greatly revered to whom a great debt is owed, who is a splendid example two thousand years in the past, but never addressed as the always present Helper and Lord.

Lombard, Ill.

QUINCY L. DOWD.

## Methodist Procedure in the Buckner Case

EDITOR THE CHRISTIAN CENTURY:

SIR: Journalists, even in the religious field, often find themselves among pitfalls when they attempt to deal with Methodist usages or polity. Here for example is your "News of the Christian World" editor remarking: "When Bishop Stutz retired Rev. J. D. M. Buckner on an old age pension . . ."

Neither Bishop Stutz (for so he is spelled) nor any other Bishop of the Methodist Episcopal church could retire any minister either with or without "pension." This can be done only by the annual conference, composed entirely of fellow ministers. Formally, the bishop could have done no more than to declare legal a motion to retire the minister in question without a trial. The legality of both the bishop's decision and the action of the annual conference is subject to review, on appeal duly taken, by the next general conference.

As to the wisdom of the course pursued by Mr. Buckner's conference there is room for wide difference of opinion. But it should be remembered that many so called heresy cases are complicated by questions other than doctrinal ones—notably, that of personality. These words are written without personal knowledge of Mr. Buckner's case or reading of his pamphlet. There have been other seemingly arbitrary retirements of Methodist ministers by annual conferences, but I do not recall a judicial decision on the subject.

Syracuse, N. Y.

HOWARD L. RIXON.

## A Sample Copy Wasted

EDITOR THE CHRISTIAN CENTURY:

SIR: A copy of The Christian Century has come to me with a request that I avail myself of the opportunity of securing your paper at the rate offered to ministers of the gospel. I want to be frank with you and tell you that your paper would do me no good. I am a believer in the old Bible as the inspired word of God and nothing can shake me from that belief. Judging from a brief glance at your paper it is a defender of modern heresies and pseudo-speculations. I am satisfied that your paper would start fresh doubts in the minds of most people which in the end might lead them to lose their soul. It is all "bunk" for the critics or

even editors to say that they know more than anybody else when they wrest the word of God from its right meaning.

All the infidels of the world from Celsus to the modern critics have used their hammers on the anvil of God's word, but the hammers have been used up while the anvils remain. When the modern critic speaks of newly discovered evidence to overthrow the word of God he simply talks "hot air." I for one am not ready to follow the leadership of The Christian Century as it will eventually lead its readers in theology and sociology into a Ignis Fatuus Jack o'Lantern quagmire.

It is very kind of you to speak so flatteringly of Dr. Fosdick's little books on prayer, service and faith but you said nothing about his denials and why he calls our inspired book a book of myths, nor have you said any thing in regard to his denial of the virgin birth, the vicarious atonement of Christ, the physical resurrection of our Lord, miracles, etc. But may I ask, while the learned and cultured doctor who preaches in the First Presbyterian church draws such crowds to hear him, have you ever heard of a poor sinner rising up in the old meeting house, while under conviction of sin, and saying, "What must I do to be saved?" Or have you ever heard of any of the modern "liberals" bringing men and women to Christ?

Never, that's not their business. I defy you to show men of such faith bringing men and women to Christ. You seem to think that this disseminator of heresy in the First church is doing a fine work and the presbytery of New York is satisfied with him. I think you are mistaken. Some may be satisfied but the dissatisfied ones have not the courage to speak against the broadcasting of error. A large number of persons in the Presbyterian church are like Gallio, "they care for none of these things." The trouble today is that so many persons in the Presbyterian church who are filling positions of trust as pastors, secretaries, superintendents and what not, are on the church's bounties but are not men enough to go where they belong—into the Unitarian church.

Brooklyn, N. Y.

JOHN JOSIAH MUNRO.

## A Different Kind of Fundamentalists

EDITOR THE CHRISTIAN CENTURY:

SIR: I am a Shaker elder and a subscriber to The Christian Century. I find in your issue of Nov. 9th an article entitled "Shaker Fundamentalism Shaking." There has been much misinformation in the newspapers lately about the Shakers. We are said to be dying out—in fact dead. "The press is now recording our break-up," you say. The press has been doing this, though we still live on; but to class us as fundamentalists and millenarians, as you do, is the unkindest cut of all.

I understand that a fundamentalist is one who believes in the plenary inspiration of the Scriptures; and that a millenarian is one who believes that Christ or Jesus will personally reign on earth for one thousand years. If I am right in this, then the Shakers are not, and never were, to be so classed. The end of the world was never to us so imminent. We do not marry for the reason that we consider the continent life the more Christ like, and that we can serve God and each other better being free from the distractions of the generative family life, and the contaminations of the soul by carnal lusts. If this is a "grotesque" doctrine, so be it.

We are "believers in Christ's first and second appearing." First, in Jesus of Nazareth as the expounder of the fatherhood of God and the brotherhood of man. Second, in our founder, Ann Lee, as completing the exposition by declaring the motherhood of God and the sisterhood as co-equal with the brotherhood. Christ is to come to us in spirit, not in the flesh. We have a hymn, "Christ of the Ages."

"Thou uplifting spirit—The Christ of the Ages  
Draw near to us now, be our comforting friend.  
Thou has lighted the pathway of prophets and sages,  
In times of affliction a helper did send."

Thine shall the honor and glory be  
While the eternal years roll on."

How far we are from being fundamentalists, as that word is now understood, I will quote from the preface of an old hymn book we published in 1813.

"It is not expected that Believers (Shakers) will ever be confined in their mode of worship to any particular set of hymns, or any other regular system of words; for words are but the signs of our ideas, and of course must vary as the ideas increase with the increasing work of God. Therefore these compositions may evince to future Believers the work and worship of God which may hereafter be required of his people."

Also the following from the preface to the fourth edition "Christ's first and second appearing" 1856 (first edition 1808).

"The idea which so extensively prevails that all inspired revelation ceased with the canon of scripture, is inconsistent with both reason and scripture. Is it not unreasonable to suppose that the work of God should alone remain stationary whilst all the natural arts and sciences among men are continually improving and increasing? In all the works of God throughout the order of the visible creation, there is an evident relation of one thing to another, as the effect is related to its cause; and we may everywhere see one thing springing out of another, and progressing on to still higher degrees of perfection."

The Shakers were convinced evolutionists before Darwin's time and among the first "higher critics." We believe with Tennyson, "I doubt not through the ages one increasing purpose runs, and the thoughts of men are widened with the process of the suns." The Shakers never believe in the resurrection of the natural body. The resurrection we believe in is spiritual—from the Adamic to Christian. We do not accept the doctrine of the immaculate conception. We do not believe in a vicarious atonement. It is not the death and sacrifice of Jesus on the cross that saves sinners, but in the following of him in his life and teaching.

The Shakers are by no means ashamed of their record or principles—should it prove in the providence of God that all of our societies should in the course of time cease to be, we remember that we have had our fore-runners, at intervals, for thousands of years.

It is safe to assume that all that is enduring in the past will be preserved and carried forward to the future. The Shakers will not be the last to organize to these ends. Shakerism is applied Christianity to the best of our understanding.

Mt. Lebanon, N. Y.

WALTER SHEPHERD.

## THE SUNDAY SCHOOL

### The Good Samaritan

AM bound to say that I never saw the point of this parable until an Irisinman dramatized it in my pulpit. Some of you will remember the visit to America of the father of the "Catch My Pal" movement. He preached in our church on saving drunkards—the object of his movement—and, he used the story of the Good Samaritan as his text. My neighbor—who is he? I—who am I neighbor to? We cannot love God without loving our fellow men. This is a profound truth that we need to fathom. Again and again Jesus puts his emphasis, not upon outward form, but upon inner reality, not upon ceremony but upon the love that serves. How can men mistake this? They cannot if they think at all but it is so easy to become formal and so hard to practice love. It is as if Jesus said: "A Catholic priest came by; he was fresh from church where he had celebrated the communion. He looked upon the needy man, but feeling that he had done his holy work for that day, he passed on. Then a missionary secretary came by. His mind was full of schemes to raise money to help the heathen in Asia. He looked, absent-mindedly, almost untouched by the present need, and passed on. Then a

\*Dec. 10. Scripture, Luke 10:25-37.

member of the Gideons—a traveling salesman, who made no pretense of belonging to any church, came by. He had a big heart and he did what needed to be done and generously provided for the sufferer." What a severe blow that would be to formal churchmen! Here are men discussing whether we shall use grape-juice or wine at the communion service, whether we shall button our clerical collars in the front or in the back, whether the markers in the Bible shall be purple or red, whether or not women should be permitted to wear rubber caps when being immersed, whether the preacher should preach in a gown or a cut-a-way coat and particularly whether there should ever be any color in his preaching necktie! Ye gods—and the world burning! All of the above questions are very vital. I can bring you the men who are interested. Should we baptize with a bowl or in a tank, should we order our supplies from any other source than the denominational publishing houses, who should prepare the communion bread and what should be done with that which is left over! Such is the tweedle-dum tweedle-dee of Fiddle D. D. and his parishioners. Official boards have been known to spend hours discussing such inconsequential details. And all the time the poor traveler waiting for human help. It was a masterful stroke in Jesus to give us this point of view, calling us back to that pure religion which visits the fatherless and the widows and which remains unspotted from the world. Next to the parable of the Prodigal Son stands this illuminating story. Religion—the only kind worth any consideration—is that which in love of God produces loving service to men—poor men, diseased men, despised men, ignorant men, foreign men—all men. How often we have come upon this same idea, from various angles, in this study of Luke! Scholars tell us that Luke had the social note more than any other New Testament writer. The beloved physician was a lover of men. Being himself a great-heart, as well as an accurate student, he caught the big note in Jesus' life. As we mellow and mature, as we experience deeply, travel far, read much and know men intimately, we come to see that Luke has laid hold of the one vital element—kindness, gracious humanity, sympathy, loving help. It is this that is so rare. Steinmetz, the great electrical engineer, says that the problem of the future will be power. Men will have wit enough. There will be no end of machines and inventions—but where will we get the power to run them? Even now not cotton, but Coal, is King. Nations are wrangling over the coal beds—the Ruhr, the Saar, the black diamond tells the fortune of the world. In the ethical field it is also a question of "power." There is no lack of wit, there are plenty of plans, no end of bright schemes, any amount of machinery—but is there enough love to run the works? That gives us pause. How many great sermons—how few noble deeds; how many clever books—how few kind hearts. The literary mountain seems to bring forth a mouse. How many great churches—how few happy homes. How much theology—how little love. Why, you can count the great hearts on your ten fingers! yes, five would be too many. I cannot write the names of five living Shaftesbrys—they do not exist. Is there another Lincoln? Ah—here is the pre-eminence of Jesus—the lover—the great lover, the supreme lover. Others may have had his ideas—no one ever had his heart. The world is tired of talk, weary of schemes, disgusted with campaigns—the world wants to be loved. Napoleon may batter us—we want some Christ to love us. It is not more excitement that we crave, but more love. This is the story of the Good, Kind Samaritan.

JOHN R. EWERS

### Contributors to This Issue

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# NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Aquaintance

## A Progressive and Efficient Church in Grand Rapids

The Fountain Street Baptist church, Grand Rapids, Mich., laid the cornerstone of its new and splendidly planned church edifice on Nov. 9, with impressive services. For fifty years the congregation has worshipped on the same spot. Five years ago the old church was burned, and since that time Dr. Alfred W. Wishart, the pastor, has conducted services with increasing congregations in a nearby theater. The annual church banquet was held on the evening of the same day. More than one thousand persons were present, almost all of them members of the church. The speakers were President Cutten of Colgate University, and Prof. Herbert L. Willett of the University of Chicago. The work of Fountain Street Baptist church has been notable in the western metropolis of Michigan. Dr. Wishart's activities have been tireless and his leadership has been most effective. During the past five years, with no building, and without the ordinary facilities for work, the church has reached larger numbers than ever before, and under the wise leadership both of minister and officers, is facing a future bright with opportunities for even greater achievement.

## More Than Fifty Years in One Church

Distinguished loyalty among lay people in the church has never properly been chronicled. In Los Angeles recently Mrs. Sarah H. Clough finished a life of singular devotion. For more than fifty years she was a member of First Christian church in that city. Sometimes resident in other cities, and active in other churches, she returned to Los Angeles to finish her life without having ever transferred her membership. Her daughter is Mrs. A. C. Smither, wife of a prominent Disciples minister.

## Will Promote Community Study

The Conference of Allied Societies Engaged in Community Work, held in Washington in October, proposes to carry into hundreds of local communities the methods which were employed recently by national organizations in securing a comprehensive survey of the task. They would seek thus to eliminate the duplication and waste of religious work and to insure the cooperation of societies and churches for the good of the community. The principles on which religious cooperation should go forward are stated in these words: "We have faced together the new and startling tendencies of the post-war years, which are imperilling our American standards of morality, law and order. We have been challenged by the growing violence of the attack upon our American constitution through opposition to the eighteenth amendment. We have been im-

pressed anew by the imminent peril to civilization that grows graver day by day through industrial, class and racial conflict and our terribly torn international relations. It is impossible to be at all clear as to whether the world outlook is for peace or war, brotherhood or revolution. Of one thing we become increasingly sure that only spiritual imperatives are sufficient to maintain our dearly bought freedom and our most cherished ideals of personal and social life. We are sobered if not fairly appalled by the responsibility which the machinery of our complex social organization requires."

## Religious Education Students in Demand

The churches about Boston evidently appreciate the students in the Boston University School of Religion for 71 per cent of these students are now employed in churches in various capacities while in school, and earn a weekly salary of \$2,334. They are preaching in churches and acting as Sunday school superintendents, teachers, soloists, directors of boys' and girls' work, and in other capacities. Eighteen religious denominations are represented in the group though the majority are Methodists. At a recent special occasion called "President's Day," when President Murlin was present, Dr. Luther A. Weigle of Yale spoke as follows: "It is in the name of religion that religion has been taken out of the public schools of this country. Avowed infidels or secularists have had little or nothing to do with it. Christians have done this in the interest of their own particular brand of Christianity. The practical exclusion of religion from the public schools of this country is fraught with danger. This situation will imperil, in time, the future of the nation itself. The principle of the separation of church and state is fundamental and precious. But it must not be so construed as to render the state a fosterer of non-religion or atheism. It would seem to be necessary for the state to afford to religion such recognition as will help children to appreciate the true place of religion in human life."

## Three Years of Federation at Wichita a Success

The organization of groups of city churches into a federation proves to be a wise procedure throughout the country. The Wichita, Kans., federation is now three years old and has rendered good account of its stewardship. Dr. Ross W. Sanderson is executive secretary. Among the activities of this federation is the project of bringing Gypsy Smith to the city in the spring of 1924.

## Annual Meeting of the Federal Council of Churches

The executive committee of the Federal Council meets annually for the review of the work of the year, and the presentation of its program and pro-

posals for the ensuing twelve months. The executive committee is the representative of the council during the quadrennial period between its most important gatherings. It numbers about two hundred members, the denominational delegates, the members of commissions and important committees, the representatives of the local federations, and the officers. This year its meeting will be held in Indianapolis, Dec. 13 to 15. The headquarters will be the Hotel Se- verin, and the meeting place one of the larger churches of the central part of the city. The Church Federation of Indianapolis will act as the host of the occasion, and already its plans are well advanced. The sessions of the executive committee are open to the public, but the evening sessions will be of special public interest, dealing as they will with the evangelistic movement in the nation, the most outstanding phases of the industrial question as related to the churches, and the international situation in the light of Christian obligations. Prominent speakers will be on the program, including Dr. Robert E. Speer, president of the council; Bishop Brent, Dr. Tittle, Professor Commons, President J. Ross Stevenson, and others of note. The local arrangements of the gathering are in the hands of Rev. Charles H. Winders, secretary of the Indianapolis Federation of Churches.

## Indianapolis Has Unique ex-Convict

A layman of Indianapolis secured the release of Leslie Lee Sanders from the Atlanta federal prison some time ago and placed him in charge of the publicity for Cadle Auditorium at a large salary. The ex-convict has devoted much of his energies to helping other prisoners. He does not hold the point of view that prisoners are all angels, or that officers of the law are all devils. In a recent address in a church in Nashville, Tenn., he said: "Don't forget that the men in jail are human. The indictment which I bring upon you is that you do not hear. I do not mean that all of the men in the various prisons can be redeemed, for I believe that a large portion of them could never be aided by humanity, and that the world would be better, if I had my way and hanged some of them before breakfast. The way to deal with the crime problem is to dig to the roots, teaching afresh the reality of judgment, the sinfulness of sin and that God's retribution is just and will overtake the sinner. We must bring back into the world a respect for God and for constituted authority."

## Next R. E. A. Convention at Cleveland

The Religious Education Association will hold its next convention at Cleveland, April 10-14, 1923. It has completed twenty years of history, in which period changes of great import have been effected in the

work of religious education. The organization itself has been one of the greatest influences in bringing about these changes. The general topic this year will be "The New Day in Religious Education." The various departmental sessions will be held as usual.

#### Presbyterian Churches in Washington Consider Merger

Realizing that the big church is attractive to the city man, the various denominations tend to combine churches these days, and there is far more conservatism about the founding of new ones. In Washington the New York Avenue Presbyterian church and the Church of the Covenant are negotiating a union. The former is a historic organization in which many presidents have held membership. The latter is a younger organization which has had only two pastors. Should the two congregations unite, they would form not only the largest church in the capital, but one of the largest in the entire United States. The plan of union will have to be ratified by the two congregations, and then by the presbytery before it would become effective.

#### Disciples Will Found Standard College in Georgia

The recent state convention of the Disciples in Georgia which was noteworthy for its advanced stand on education launched a campaign to pay off the indebtedness of Southeastern Christian college, and to found an entirely new standard institution for the conferring of the A. B. degree. A junior college will be conducted at Auburn. The money raising for the new project has already been started, and Disciples in adjacent states will be invited to join in the task of founding the new college. Rev. L. O. Bricker was president of the convention.

#### Disciples Urged to Take Over Baptist Mission

Near the thriving mission work of the Disciples on the Congo is the Baptist Bololo mission. This was started as an independent Baptist mission, and has been supported by English churches. More and more the English churches are giving through regular denominational channels, and financial conditions make it difficult to secure money in England to continue its support, hence the Disciples have been urged to take over the Bololo mission with its staff of workers. There are fifteen thousand native Christians and a number of well organized stations. The cost of the enterprise is \$75,000 which is a challenging fact to the United Christian Missionary Society at a time when great economies are being made in every department of the work.

#### St. Louis Ministers Hold Long Pastorates

Of the eighteen ministers in St. Louis who have held their present pastorates for fifteen years or longer, it is noteworthy that half of these are in the service of the Evangelical Lutheran church. Three are Evangelicals, two Baptists, two Presbyterians and two Episcopalians. Meanwhile one notes the absence from the list of Disciples, Congregationalists, Metho-

dists, and others. The minister who is longest in service in St. Louis is Rev. H. Bartels of St. John's Evangelical Lutheran church who has been with his church for forty-seven years. Rev. H. Walker has been with St. Luke's Evangelical church for forty-one years.

#### Dean Brown Tired of Having the Church Mauled

Among the books getting sermon reviews at the hands of the ministers this winter is Dean Brown's "The Honor of the Church." Among his thrusts are these: "It is considered very good form and very good fun in certain quarters these days to maul the church. It is a chilly day when some light-hearted newspaper reporter does not make merry in a column or two over what he regards as 'the faults and failures of the Protestant church.' In my judgment it is very poor business all around. It gives aid and comfort to the enemy. It amuses some, wounds many, and helps none. I wish to protest against it, and to say a word here as straight and as strong as I know how to make for the 'honor of the church.' "

#### College Professors Carry on School of Missions

Students of Carleton College have had a unique opportunity for a year past in the School of Missions conducted on Wednesday evenings by the local Congregational church of Northfield, Minn., in that three valuable courses have been given, one on home missions, one on foreign missions, and one on modern missionary problems. This fall Dr. William Ernest Hocking of Harvard lectured on "The Comment of Christendom in Christianity as Observed by the Orientals," and Rev. Arthur S. Olson on "Every-day Life in China."

#### Community Church Protests Intolerance

Most community churches organized over the land have arisen through combinations of existing churches, but a new type seems to have emerged in Kennett Square, Pa., according to the Community Churchman. "This church was organized in February, 1921, in part as a protest against the spirit of intolerance which prevailed in the other churches of the town. The membership, now in excess of 100, is striving to bring about the union of all who love in the service of all who suffer." The pastor, Rev. Elias Auger, was a chaplain in the world war, and saw

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service at the St. Mihiel and Meuse Argonne drives." The church has recently purchased a site and will now proceed to erect a chapel.

#### Layman Provides Equipment for Community Work

Modern industrialism has often been portrayed in its more unpleasant aspects, but in the meantime many business men are making earnest efforts to realize the will of Christ in their business enterprises, as may be seen from the fact that schools, and other community organizations at North Canton, O., now have splendid equipment. The Community Churchman tells the story as follows: "One of the finest community buildings in the middle west is being completed at North Canton, O., through the generosity of Mr. W. H. Hoover, of the Hoover Suction Sweeper Company. The three-story building, of yellow sandstone and brick of mottled hues, is planned to fit all requirements of the community for recreational, social, and educational life and physical training. One economical feature of the building is the commodious gymnasium on the real half of the second floor, which is designed also as a community auditorium. Complete equipment for gymnasium work is being installed, but most of it will be movable, and when the room is used as an auditorium, canvas will be stretched over the floor, on which the chairs will be placed. This auditorium, with balconies, will seat 1,000 people. Besides community gatherings of a more general nature, motion pictures and dramas will be shown in the auditorium, and shop meetings will be held there."

#### Eureka College Working Hard in Endowment Campaign

In an effort to raise nearly a half million dollars this winter for debts and endowment, Eureka college is using every friend in an intensive campaign, which started with a conditional gift of \$135,000 from the general education board. The college canvassers have raised \$150,000 this autumn and are still going strong. The campaign ends in June.

#### Promoting Church Pageantry Throughout Country

Never have the Protestant churches shown such interest in the use of the arts in promoting Christianity as during this autumn. The organizing spirit is Prof. H. Augustine Smith of the Boston University School of Religious Education and Social Service, who will visit a number of cities this winter showing them how to carry on pageantry and how to put on special Sunday evening programs in which dramatic art, music, and pictures combine to produce a religious impression. The churches have conceived many novel ideas for Christmas programs through this leadership.

#### Churches Make Ready for International Sunday

The various religious organizations of America will join on Dec. 17 in observing International Peace Sunday. Various denominational commissions have made plans for the observance of the day according to

their own genius. The Unitarian commission on international justice and good-will has prepared an extended reading list, and urges pastors to induce the public libraries to place the suggested books on the shelves. Among the journals commended is *The Christian Century*. This commission would have the United States join in the philanthropic work of the league of nations and in the court of international justice without becoming committed to the whole program of the league.

#### Presbyterians Now Well Organized at University of Pennsylvania

Several hundred Presbyterian students of the University of Pennsylvania attended a banquet at the Hotel Normandie in Philadelphia recently. They were mem-

bers of the two Presbyterian clubs of the university, of which one is for resident students with homes in the city who have formed the Commuter's Club, and the other is the Affiliate Club, whose members have united with Philadelphia Presbyterian churches in an affiliated relationship. Rev. Charles A. Anderson is student pastor at the university in the service of the Presbyterian denomination, and through his efforts this autumn more than 25 students have allied themselves with the church.

#### Annuity Problems Solved for Community Church Pastors

Loyalty to the denomination has been greatly quickened in ministerial circles by the setting up of annuities and pensions for ministers when they reach the retiring age.

## Want Delegates Not "Observers"

ON the eve of the Lausanne conference, representatives of great church bodies and organizations interested in Near Eastern problems made a final appeal to Secretary of State Hughes on Saturday, November 18, to make the "observers" of the meeting fully accredited delegates. This action by the various churches and other organizations was taken at a meeting called by the Federal Council of Churches.

In the resolution which was presented the committee in charge assures President Harding and Secretary Hughes that they welcome the government's intention to stand for the freedom of the Straits, the protection of religious minorities in the Near East, the protection of American property rights and the lives of American citizens and freedom to carry on religious and educational work. But they point out that even more important than property rights are human rights involving other people than ourselves, and laying upon us inescapable moral obligations. The resolution then says:

"We believe these things can be more surely accomplished by the appointment of accredited delegates at Lausanne clothed with more power than mere observers, and we believe this can be done without entangling America in European political affairs. We also hope that America may have among her representatives at the Lausanne conference someone from this country who is intimately acquainted with the humanitarian interests of the Near East, and who is so closely in touch with present day public opinion in America that he can voice the sentiment which has expressed itself in the gifts for relief, missionary and educational work of over \$120,000,000.

"In making this request we believe that we are expressing the sentiment of approximately 50,000,000 members of the Christian churches of all faiths in America. We make definite request of the administration at Washington to open the way for appropriate congressional action at the earliest moment, so to modify the immigration laws as to permit for a short time the presence of more than the present quota of persons from those countries from which the stricken people of the Near East are now fleeing; it being understood that the re-

quisite evidence shall be given that they will not become public charges.

"We make an earnest plea that this government use its powerful influence to secure for the Armenian people a protected national home, so that the stricken people may not find in Soviet Russia their only friend, and that America may enter into its present opportunity of expressing again its historic interest in oppressed peoples of other lands."

The resolution which was presented by a committee headed by Dr. John H. Finley of New York, Bishop Charles H. Brent of the Protestant Episcopal church, Dr. Stanley White of the Board of Foreign Missions of the Presbyterian church (north) and Dr. E. O. Watson, Washington secretary of the Federal Council of Churches, was signed in addition by Ernest W. Riggs, Walter George Smith of Philadelphia, Dr. Robert E. Speer of New York, Albert W. Staub, Dr. Henry Allen Tupper and Samuel McCrea Cavert. Mr. Smith is a Roman Catholic layman.

Announcement was made that Dr. James L. Barton of Boston, of the American Board of Commissioners for foreign missions and chairman of the Near East Relief, and Dr. George R. Montgomery, secretary of the American Armenia Society and associate secretary of the Commission on International Justice and Goodwill of the Federal Council of Churches, had sailed to attend the conference and would serve as advisors to the American representatives on matters regarding missionary and relief work of the United States in the Near East. Though not sent officially by the Federal Council they were authorized to present the view point of the Federal Council of Churches as shown by the action of its administrative committee from time to time.

The Associated Press dispatches on Sunday, November 19, stated that American representatives will take an active part at the Lausanne conference and will speak and speak out vigorously when the occasion demands it. The dispatches further stated that the American observers with certain reservations became full fledged delegates regarding American rights and policies.

In serving community churches ministers often forfeit valuable rights which they once held as members of some denominational organization. Rev. Charles Deems, a member of the Colorado Conference of the Methodist Episcopal church, has been for a number of years pastor of the Church of the Strangers in New York, an independent church. Recently the Church of the Strangers made arrangement to pay into the Colorado Conference enough money each year to maintain the annuity rights of their minister. This is probably the way out for a number of other community churches.

#### Ministers Will Visit the University

The University of Missouri has long had Farmers' Week and Journalists' Week, but now there is to be a Ministers' Week. Lectures of special interest to the visitors will be given every morning and evening. The ministers will be invited to interest themselves in young people of their own churches who may be in school. About 75 per cent of the students of this university are members of some church. The rural ministers will receive special attention in the school of agriculture.

#### New Anti-Catholic Organizations Springing Up

The spirit of the Ku Klux Klan is more anti-Catholic than anything else, and in many parts of the country there are evidences of a reviving spirit of protest against Rome. It is the task of Roman Catholic leaders to account for such religious bigotry on some other hypothesis than the infallibility of the Roman church, but intelligent Protestant leaders will deprecate a tendency that threatens greatly to delay the brotherhood of man. The stricter old-time evangelicals in the Protestant ministry are yielding themselves to this campaign of hate, and there was formed in New York recently "The Evangelical Protestant Society" with headquarters at 113 Fulton St. Among the charter members are Dr. D. J. Burrell, Dr. J. R. Stratton, Dr. C. L. Laws, Rev. Edwin D. Bailey, Dr. R. S. MacArthur, Bishop William Burt, and Rev. O. M. Voorhees. The effort is to secure the names of outstanding leaders of the fundamentalist type, and as soon as one hundred of these are secured an election of officers will be held.

#### Will Have Dollar Day

The campaign for funds for the women's colleges of the orient is being conducted on a union basis, and is making good progress throughout the land. The Laura Spellman Rockefeller Foundation has promised a million dollars, provided two million more is raised. The women's organizations of the country have raised one million already, and on December 9 there will be an intensive campaign for one dollar gifts in various parts of the land. The following words from the campaign document indicate the nature of the appeal that is being made: "Asia appeals to the men and women of America for relief from physical suffering caused by ignorance of physical laws, utter lack of sanitation, impure living, incredibly early mar-

riage and motherhood, cruel superstitions which make child birth a frightful tragedy, lack of knowledge regarding the care of children leading to barbarous treatment and intense and needless suffering and absence of medical aid. These women plead for education to open the doors of their minds. Only one in one hundred of the women of India can read. Only one in one thousand of China, the great literary nation, know their letters. These women have minds notwithstanding the teaching of their religions which deny to women minds and souls. They have proved that they can learn and can teach, and now they plead for the opportunity to prepare themselves to serve their people."

#### Conference on International Relations

A noteworthy conference was held in New York on Nov. 17 composed of various leading church officials. The topic of consideration was the cause of Protestantism in Europe. The conference was composed as follows: The moderators and presiding officers of the denominational bodies; representatives of the constituent bodies of the Federal Council; the executive and administrative committees of the Federal Council; the commission on relations with religious bodies in Europe; the commission on relations with France and Belgium; the foreign missions conference of North America; the American Bible society; the international committee of the Y.M.C.A., and the national board of the Y.W.C.A.

#### Bible Now a Sectarian Book in California

By court action the Bible is now a "sectarian book" in California. A high school at Selma purchased two Bibles for the school library and in the lawsuit that followed, the superior court ruled that the Bible was not a sectarian book. This decision did not stand, however, in the supreme court. Illinois, Wisconsin, and Michigan rule the Bible out of schools by similar court decisions, though welcoming the book in jails and penitentiaries. It is upon this "sectarian book" that the President of the United States takes his oath of office. The new constitution in Illinois if adopted will give the Bible a legal status in the commonwealth.

#### Churches Not Afraid of Large Enterprises

The excessive cost of building these days does not seem to hinder the church from going forward with vast enterprises. The expanding institutions find that they cannot afford to wait for some problematical reduction in costs. Westminster Presbyterian church of New York is erecting a new church plant which is to cost \$350,000. The plan of this building helps to visualize the change in church methods that has come within a few years, for it calls for large assembly rooms for religious educational work among the young people, a chapel, library, cradle roll quarters, rooms for the pastor and session, church office, women's work room with power sewing machines and other equipment, kitchen, serving room, dining rooms, game rooms, recreational room, large auditorium and

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#### Big Bible Classes for Men Compete

There is a neck and neck race just now between three great men's Bible classes in various parts of the country. The largest for several years past has been in a relatively small town, Long Beach, Calif. This class, which is taught by Rev. George P. Taubman, has an enrollment of 2,200. At a special session the Business Men's Bible class of First Baptist church of Kansas City recently brought together 2,581 men. At a recent session of the class three traffic policemen were necessary to handle the crowd on Linwood boulevard, for several large churches are located near each other in a certain residence section of Kansas City. This class is in a contest with one in Calvary Baptist church of Washington, the church attended by President Harding.

#### Russia Has Confusion Worse Confounded

Before the revolution, Russia had more than a hundred and fifty religious sects all her own, mostly unknown to the western world. Since the new regime began, many of the western sects are rushing in seeking what opportunity they may find. Four hundred Roman priests are at work in various parts of the empire. The Methodists are at work in Russia, and the Presbyterians seek to enter the field. There is a native Baptist movement and the Disciples claim kinship to the Evangelical Christian movement of Russia, which is, however, more closely related to the Plymouth Brethren.

#### Plan Theological University at Hartford

The cornerstone for a women's dormitory was laid at Hartford, Conn., recently in connection with the project of a theological university. The new buildings to be erected will provide equipment for five hundred students. According to present standards such a student body would be the leading theological institution of the land. Religious work is now differentiated into a number of professions, preparation for all of which may be secured at Hartford.

#### Evangelicals Unite with C. E. Movement

When the two branches of the Evangelical church united at Detroit recently, the matter of the union of the young people's societies was considered and acted on favorably. The older denomination had the Young People's Alliance, while the United Evangelical church had the Keystone League of Christian Endeavor. These will be fused into an organization to be known as The Evangelical League of Christian Endeavor, which will cooperate with the United Society. The Evangelical Alliance alone contains 1,635 societies. The young peo-

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**Will Educate Ministers  
at Greeley**

While ministers tread on each other's toes in the middle west, in the Rocky Mountain region vast areas do not have a single located minister. This is true in Catholic churches as well as in Protestant. Bishop Johnson of the Episcopal church has started a theological school at Greeley, Col., where students for the ministry will be trained in the atmosphere of the state university. This may lead to similar steps on the part of other denominations. The hope is to raise up a native ministry which will not be lured away by calls to the east, as happens now to eastern bred men who have received their training in the east.

**Jews Will Meet  
in World Congress**

It is reported that the Jews are about to call a world congress to consider some of their fundamental problems. Anti-semitic hatred is flaming up afresh in many parts of the world. Every country which has economic troubles tends to blame these upon the Jews, and Austria is reported to be ripe for a series of pogroms. In Palestine the situation

is difficult and the Jews are alarmed over reports that the British government is about to turn over the mandate for Palestine to the pope of Rome. Mohammedan forces in Palestine are also very hostile to Jewish occupation.

**Conservative Presbyterians  
Want to Split**

In most of the denominational camps of America an ultra-orthodox minority is demanding that the "rationalists" withdraw from the denomination, and if they do not withdraw, that they be thrown out. Disciples and Baptists will recognize the sentiment contained in the following editorial

printed recently in a conservative Presbyterian journal, *The Presbyterian*:

"The rationalists have intruded their teaching into the Presbyterian and other churches, and they ought in all honor and manliness to meet the issue fairly and openly. These two parties cannot dwell together. They have tried and failed. The rationalists are constantly and violently imposing their teachings and practices. The separation has already begun. It is only a question as to who shall be on the outside, the rationalists or evangelicals. The Presbyterian church belongs to the evangelicals, historically and by rights. The rationalists should withdraw in peace."

## THE MISSIONARY SIGNIFICANCE OF THE LAST TEN YEARS

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are discussed with a thoroughness arising from the special facilities of the "Review" which enable it to keep in close touch with missionary problems in the entire world. A few articles which will appear early in 1923 are "Polygamy and the Christian Church in West Africa" (Bishop Melville Jones), "The Christian Church and Public Health" (Dr. Arthur Lankester and others), "The Kilafat Movement in India" (W. Paton), "Relative Racial Capacity" (Dr. D. J. Fleming). Among contributors to the "Review" are such outstanding missionary authorities and students as Robert E. Speer, Charles R. Watson, Samuel M. Zwemer, Canon Gairdner, and James H. Franklin. To an unusual degree the "Review" reflects the viewpoint of native leaders of the Christian Church on the mission field, affording an insight into the missionary movement not otherwise obtainable.

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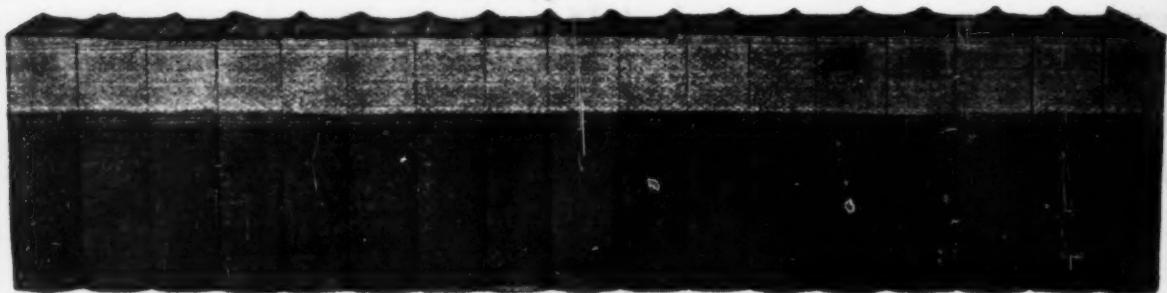
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